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A JOURNEY TO MEQUINEZ

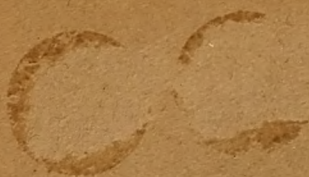
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, Windus, John



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A
JOURNEY
TO
MEQUINEZ;

The Residence of the Present
EMPEROR
OF
FEZ and MOROCCO.

ON THE
Occasion of Commodore *STEWART's*
Embassy thither for the Redemption of
the *British* Captives in the Year 1721.

L O N D O N:
Printed for JACOB TONSON in the *Strand*.
MDCCXXV.



To the Right Honourable

J A M E S

Earl of *BERKELEY*,

Vice-Admiral of *England*, First
Lord Commissioner of the Ad-
miralty, &c.

My LORD,

TH E inviolable Love
which Your Lordship
has always born to
Liberty, and the Part You
had in forwarding the Re-
A 2 demption.

DEDICATION.

redemption of so many poor Seamen out of Captivity, are sufficient Reasons for honouring this Book with Your Name; and tho' I am so unhappy as to be an entire Stranger to Your Lordship, yet this Account, or rather Journal of Mr. *Stewart's* Expedition to *Mequinez*, may claim Your Patronage, since I have reason to apprehend it was by Your Lordship's Influence that Gentleman was sent on that Service.

The Happiness enjoyed by the People of *England* is, the Preservation of those Laws
which

D E D I C A T I O N.

which give them Liberty,
and make the Face of Nature
smile amongst us ; while other
Nations, especially that which
is the Subject of this Book,
labour under Oppression and
the Arbitrary Will of a single
Person. Next to this Happi-
ness which our Laws afford us,
is the Means we are possessed
of to continue it. Well may
we therefore rejoice in the
most valuable Blessing of the
Establishment of His Sacred
Majesty and his Royal Line:
and in that Strength over
which Your Lordship pre-
sides ; It is our Naval Force

DEDICATION.

that so often hath preserved us, and baffled the Invaders of our Island, a Force which knows no Equal, and carries its Terror throughout the World. To That we owe the Establishment and continual Preservation of our Trade, our Affluence and Plenty, Respect from the rest of the World, and the Credit as well as Means of treating in the most barbarous Countries with Success. To be placed at the Head of such a Power are better Proofs of Your Lordship's great Merit, than any Form
of

DEDICATION.

of Words or Panegyrick on
particular Qualifications. That
therefore Your Lordship may
enjoy perfect and lasting
Health, and so continue long
in the Power of doing Good,
is the sincere Wish of,

My LORD,

Your Lordship's

Most Humble and

Most Obedient Servant,

JOHN WINDUS.



THE P R E F A C E.



S I had the Honour to attend Mr. Stewart into the Emperor of Morocco's Dominions, I continued in those Parts between three and four Months, which Time I employed in gathering such Materials as encouraged me to proceed in the following Work: And in this I have been particularly careful not to deliver any thing, but what either came under my own Observation, or was supported by Authorities not to be doubted of. Mr. Stewart was no less exact in making his Remarks, than generous in bestowing them upon me; and I am confident, that

P R E F A C E.

that Gentleman's Character of Ability and Honour, considered with the Public one he bore, which afforded Opportunities of seeing Things not easily met with by People of an ordinary Rank, will give this Account a Value which I could never otherwise have hoped for. And what renders it still more complete is, that since my Return into England, I have had the good Fortune to be introduced to Mr. Corbiere, who formerly was at that Court, and has been pleased to supply me with his Memoirs, which no Person to whom his Name is known, will doubt to be less Authentick than Curious. Out of these I have made large Additions to my own Collection, and think my self the more obliged to him, because he never could be perswaded to publish them himself, tho' often importuned to do it.

The Country I write of is very little known to us, whatever Intercourse we seem to have had with it; and tho' we

P R E F A C E.

we have been pretty well accustomed to see its Natives in our Streets: Yet the only Consideration of Trade, of which some Notice is taken in this Book, will convince the Reader how much it is our Interest to be better acquainted with it. No one indeed will expect, that having made so short a Stay there, I should offer a regular History; neither do I attempt it: I am nevertheless in Hopes, that my honest Endeavours, during that little time, the valuable Assistance I have been favour'd with, and the Matters of Fact which I report with Truth, will both be of Service and agreeable to my Country.

I have said, that this part of Barbary is little known to us, because there has scarce been a tolerable Account of it since Leo Africanus, who indeed wrote an excellent one about two hundred Years ago; and after him, another was published by Marmol, which for the most part was taken out of the former. And yet it is some Satisfaction

P R E F A C E.

tisfaction to find a great Conformity between the present Race of Moors, and those of Leo's time ; the Reason of which I take to be this.

The People of the Country are of two sorts ; one consists of Berebbers, (as they call themselves) or Barbarians properly so named, who chiefly dwell in Hutts upon Atlas, and other Mountains, are the old Natives ; and by not being entirely subdued to this Day, have kept their own Customs both Civil and Domestick ; and their Language called Shilha, supposed to be the antient Punick or Carthaginian, which, I think, would greatly deserve being particularly enquired into : And Mr. Jezreel Jones will be pleased to forgive me, (as I am informed that he is of the same Opinion about that Language, and a Master of it,) if I wish he would acquaint the World with some Account about it.

The

P R E F A C E.

The other sort of Inhabitants are the Arabians, who cultivate the Plains, remove (as they ever did) from Place to Place, dwell in Tents, and make what was formerly called Pecunia, (or Cattle) and Corn, their principal Wealth. These also are particularly tenacious of their antient Ways, and of their Language, both which, as far as we can learn from History, they have preserved with very little Alteration near two thousand Years.

They are the Race of Men who after having over-run a large Tract of Afra, and all the Northern Parts of Africk from East to West, did, in the Space of three Years, subdue the whole Kingdom of Spain, which they were forced to quit after a Possession of seven hundred Years, and retire into those Parts that are now under the Emperor of Morocco's Subjection, and then, belonged to Men of their own Race and Religion. They are the People who stood the fairest, of any since
the

P R E F A C E.

the Romans, for universal Monarchy, who passed their Conquests with incredible Rapidity, during those Ages when Christendom was involved in Dissentions, Bigottry and Ignorance; and then it was they taught the World all Arts and Sciences, by reviving the Mathematicks, and translating into their own Language, the best Greek and Roman Books. But now they are the very People whom, since their Expulsion out of Spain, we have justly called Barbarous, from their Cruelty, Pride, and Inveteracy against the Christian Name, and are as famous for their Craft and Insincerity, as the old Africans were reckoned by the Romans; and being no less idle than ignorant, they have little troubled themselves for many Tears past, but to exert their Hatred to the Christians, and to enrich themselves by the Number of Slaves they made amongst them; 'till the Emperor, within these thirty Tears, assumed to himself the Property in all
Slaves

P R E F A C E.

Slaves whatever, and even attempted to make every one of his Subjects such in Name, which they are in Reality.

I cannot avoid observing on this Occasion, that a Man seldom makes so true an Estimate of his own Country, as when he views it by Comparison with others. Thus it happened to me during my Stay in Barbary, where it was natural for me to make such Reflections, as must of course arise to an English Subject, who having lived under the justest, mildest, and best-tempered Government in the World; is transported to one in every Respect the Reverse; where a fierce and unbounded Tyranny and Oppression have destroyed the very Distinctions of Right and Wrong, and perverted all the Ends of Society. When I saw so many thousands of my Fellow-Creatures, who knew no Law but the arbitrary and capricious Will of their Prince, and were reduced to such a degree of Slavery,

P R E F A C E.

very, as sunk them below the Dignity of human Nature, I turned my Thoughts back with a secret Pleasure upon Great Britain, and considered with more Attention than I had done before, the invaluable Blessings of our Constitution. I then began to form the truest Judgment of our Laws, which had put every thing upon so equal a footing, and had fixed the Boundaries between the Power of the Prince and the Liberty of the Subject, and which, in short, had secured to us our Lives and all that is dear, by the strongest Ties that natural Justice and human Wisdom can invent. May all Men that are blessed with such a native Happiness, know the true Value of it, without the Experiment of any Comparison with the contrary.

Amidst my Reflections of this kind, I considered, that it might be some Alleviation to the Miseries of those Africans, that they were born and bred in that Condition of Life, and had
never

P R E F A C E.

never known to any other: But the Case was far different with regard to those who had tasted the Sweets of Liberty, and enjoyed it as their Birth-right; and therefore I was much more sensibly affected with the Sufferings of so many of my Fellow-Subjects there, who had groaned under a long Captivity, and had nothing to support them under their excessive Torments, but the Hopes of being one Day relieved by the Gracious and Powerful Interposition of our Glorious Sovereign. Their Deliverance, which was soon after happily effected, is one of those many Instances of His Majesty's Goodness, who has, thro' the whole Course of his Reign, made no other Use of his Power, than to employ it for the Ease and Benefit of his People. The rescuing several Hundreds of his trading Subjects from the severest Bondage, and restoring them to their Country, Friends, and Relations, was well worthy the
a Care

P R E F A C E.

Care of so great a Prince; and when they went in Procession to St. Paul's, to return Thanks to Almighty God for their happy Deliverance, it was a Spectacle of less Pomp indeed, but of more solid and lasting Glory than a Roman Triumph.



A
L I S T
O F T H E
S U B S C R I B E R S.

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Her Royal Highness the Princess of Wales.

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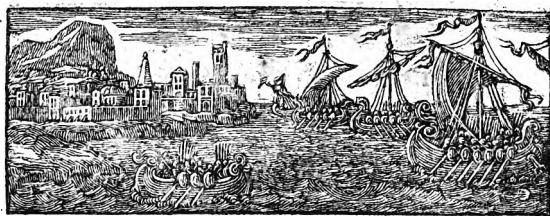
Y.

HIS Grace the Lord Archbishop of
York.

William Young, *Esq*;



A



A
JOURNEY
TO
MEQUINEZ.

HIS MAJESTY having
been pleased to appoint
The Honourable *Charles*
Stewart, Esq; Commander
in Chief of a Squadron of Ships,
to cruize against the *Sally* Rovers;
and also Plenipotentiary to treat of
Peace with the Emperor of *Morocco*;
He sailed from *England* the 24th of
September 1720, and arrived at *Gi-*
braltar the 20th of *October* following.

B

At

A Journey to

At which Time the *Spaniards* having formed an Expedition against the *Moors*, had already made considerable Embarkations to *Ceuta*, from their Camp near the Bay of *Gibraltar*. The Ambassador thinking this a proper Juncture to begin his Negotiation, on the 28th of *October* wrote the following Letter to the Basha of *Tetuan*.

To His Excellency *Basha Hamet Ben
Atly Ben Abdallah, &c.*

TH E King of Great-Britain my Master, having thought fit to recall Mr. Cavendish, from being Ambassador to the most Noble Prince the Emperor of Morocco, and having done me the Honour to send me Abroad to succeed him, I take the Liberty to acquaint your Excellency of my Arrival in these Parts, with full Powers to treat of a Peace with your Excellency, or any Person or Persons His Imperial

MEQUINEZ.

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perial Majesty shall appoint. And as the British Nation is sensible of your great Esteem for them, and the Readiness which you have always shewn towards a Friendship, and Peace between the two Nations, (tho' I don't know whether by Destiny, or Mismanagement, the so long desired Peace has been retarded,) I am still in hopes your Excellency will continue your great Zeal for the common Good of both Nations, since I am come with a firm Resolution to employ my hearty and best Endeavours towards that good Work, and the more because your Glory and Advantage are to be the Fruit of it. But it is necessary that this Negotiation should begin as soon as possible, that I may be made sensible of the Intention of His Imperial Majesty, whether he will make use of this Opportunity of settling that Peace and Friendship, which the King my Master has so long desired; for since I am employed in another Command upon the Sea, which

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A Journey to

at this Time might be in Conjunction with the Enemies of the King your Master, now that they have invaded your Country, yet to shew you the Sincerity by which I design to act, I should rather choose that His Imperial Majesty would prevent any Accident that may happen, by sending such Persons to Gibraltar, to treat with me as soon as possible, and put a finishing Hand to a Treaty so long depending, and which has already been adjusted on both sides. Provided this can be done, and the Articles of Peace confirmed, I shall then very readily in Person throw my self at His Imperial Majesty's Feet, to present a Letter which I have now by me from the King my Master, and shall think my self happy, to put my self under your Protection for my Safety to Mequinez. I commit your Excellency to the Protection of God, and am

Your Excellency's

most humble Servant

CHARLES STEWART.

This Letter was sent in the *Experiment* Man of War, which upon her Return brought over *Cardenash* Cardenash comes to Gibraltar. (who had been twice Ambassador in *England*) to compliment Mr. *Stewart* on his Arrival, and also a Letter from the Basha, signifying the great Inclination he had to forward the Treaty with the *English* Nation, for which purpose *Cardenash* was to confer with the Ambassador, in order to have it finished as soon as possible. But the Ambassador judged it more convenient to treat in the Bay of *Tetuan*, because the Emperor had sent from his Court one *Moses Ben Hattar*, a *Jewish* Merchant, who Ben Hattar. had been often employed in the former Treaties, and was a Person more artful and interested than any other in the Country, and chiefly to be considered, in regard he had it more in his Power, to make the Negotiation successful, or defeat it as he had done that of others. Upon which

*Articles
of Peace
sign'd.*

Consideration the Ambassador sailed with his Squadron to *Tetuan* Bay, *December* the 22d, and there with the said *Moses Ben Hattar* (who took upon him to be jointly impowered with the *Basha*) agreed to the Articles of Peace, which were signed and exchanged the 17th of *January*, 17th. After which the Ambassador was very much importuned to proceed immediately to *Mequinez*; but as it was necessary that His Majesty should first approve of the Conditions, and the Ratification come to him from *England*, before he landed in *Barbary*, he found means to delay the Time till he had accomplished his Desire.

On *Wednesday* the 3d of *May* we embarked at *Gibraltar*, *Ben Hattar* going on Board the Ambassador's Ship, he having after the signing of the Treaty come over with him, and continued there, that he might accompany him at his landing in *Bar-*

MEQUINEZ.

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Barbary; we arrived in the Bay of *Tetuan*, *Saturday* the 6th, and landed about Nine of the Clock in the Morning, which being sooner than the Basha expected, he was not come to the Water-side to receive the Ambassador, but we found a sufficient Number of Tents pitched for our Conveniency, and among them a fine large one, that the Emperor had sent from *Mequinez*, which the Ambassador made choice of to eat in on his Journey: Our first Entertainment was in this Tent, where they brought plenty of *Cuscusu*, Fowls, and a Sheep roasted whole upon a great wooden Spit, as thick as a Man's Leg, which they set upon the Table, Spit and all. Between three and four of the Clock, the Basha came down from *Tetuan*, attended by about two hundred Horse, and three hundred Foot, who entered the Camp, Firing and Cavalcading, and threw themselves into the Form of an half-Moon be-

*We land
in Barba-
ry.*

B 4

fore

*A Journey to**Moors
Exercise.*

fore our Tents, where the Basha gave us the Diversion of seeing him and his People Exercise for above an Hour, which they performed with great Activity, the Basha and his Brothers often heading Parties of Horse, who all together clapping their Spurs to their Horses Sides, levelled their Pieces and fired at one another, as if they were attacking an Enemy: After that, they took their Spears, and singled each other out to tilt, very dexterously putting by the Thrust of the Spear (tho' it was made at their Backs) while their Horses were running full Speed. During the time of the Cavalcade, the Foot kept a continual Fire, but irregular, every Man charging his Piece, and firing into the Ground as fast as he could.

*Their
Drums.*

Their Drums made a very solemn and warlike Sound, which are not beaten after our manner, but with an heavy Stick on the top, and a small one underneath, keeping time to a Pipe,

Pipe, something like a Fife, but very loud and shrill. The Cavalcade being over, and *Cardenas* bringing word that the Basha was coming, the Ambassador went to meet him; The Basha very courteously welcomed the Ambassador to *Barbary*, and invited him to his Tent, where he told him, that he would do all that lay in his Power to make the Country agreeable to him, that he liked the *English* better than any other Christian Nation; and some more Compliments passing between them, they parted. The Basha lay in the Camp that Night.

Sunday the 7th the Ambassador ^{*Visit to the Basha.*} went to visit the Basha in his Tent, who renewed his kind Expressions towards the *English*, and his desire that the Ambassador should find every Thing agreeable to him. After that, as we were walking about to see the Camp, we had an Instance of *Ben Hattar's* unlimited Power over the *Jews*;

A Journey to

Jews; for he having employed one *Ben Saphat* as his Agent or Factor in *Gibraltar*, found, upon going thither himself, that he had wronged him considerably, reported Things falsely, and dealt unfaithfully in his Commission; wherefore as *Ben Saphat* was now coming down to meet him, before he could get within hearing, *Ben Hattar* ordered him to be strangled, upon which the *Jews* and some *Blacks* belonging to the Emperor, immediately ran to him, pulled him off his Mule, and in an Instant stript off his Cloaths, and whipt a Rope about his Neck, which they began to draw, and in that manner bringing him nearer to us, pale and gasping, he cried out to the Ambassador to interceed for him: The Surprize of the Thing kept every Body silent, and in suspense what would be the Event; but after *Ben Hattar* had reviled and threatned him, he ordered that he should be carried

carried to Prison, where (as we afterwards heard) he was daily bastonaded, as well for the Fault he had committed, as to make him discover all his Effects, which *Ben Hattar* seized on for his own Use.

About Eleven of the Clock the *Basha* causing a Row of fine Horses to be drawn up together, (which made a very noble and gallant Appearance, many of their Saddles being covered all over with Plate) desired the Ambassador to take which he liked best; then every one of us providing for our selves according to our Fancy, we set forward: The *Moors* for the most part of the Way to *Tetuan*, (which is about six Miles) continued firing and Cavalcading, after which manner we entered the Town, great crouds of People shouting and hallowing; the Women being drest in white Alhagues, and muffled up, so that no Part could be seen but their Eyes,
were

Moors
Activity.

were crouded upon the Tops of the Houses as thick as they could stand; the Basha drew up his People in a large square Place before his House, where he and his Brothers (being exceeding well mounted) shewed us again how dexterous they were with their Spears, tilting a considerable time, and sometimes darting their Launces into the Air before them, and catching them again as their Horses ran full speed; then the Ambassador was conducted to the House appointed for him, which was one of the best in *Tetuan*, and a Stable of Horses ordered for the Use of him and his Retinue.

Visit to
the Basha.

The 8th the Ambassador went to see the Basha at his House, who received him in an outward Room, or Hall, built long and narrow, as most of the Rooms in *Barbary* are; the Reason of which (I have been told) is because of the Scarcity of lofty Timber in the Country; there were

were two Chairs placed opposite to each other, in which the Ambassador and Basha sat down, and talked together for about an Hour and an half, during which time eight or ten of the Principal *Moors* of the Town stood behind the Basha. The Conference being over, we were shewn the Basha's Gardens, and Stables in which were a great many fine Horses. Nothing occurring 'till the 12th, the intervening Days are not mentioned, which Method I shall observe throughout the *Journal*.

The 12th, three of the Basha's Brothers came to visit the Ambassador, two of them were Alcaydes or Governours, one of *Tangier*, and the other of *Larach*.

The 14th the Basha and another of his Brothers, Alcayde *Abdelwahad* (who is Governour of *Tetuan*) came to see the Ambassador: The Basha came a little after Dinner, and stayed all the Afternoon, looking over some
of

of the Presents for the Emperor : The Governour came towards the Evening, and brought with him some more of his Brothers, and other Relations, whom the Ambassador treated with Coffee and Sweetmeats.

*Basha's
Garden.*

The 15th we dined in a Garden of the Basha's (about three Miles out of Town) that he had lately planted ; it stands in a pleasant Valley, almost surrounded with Hills and Mountains, which being green and woody, every way give a most delightful Prospect ; there runs a little Stream thro' the Garden, which by great Labour was conveyed from an adjacent Mountain : We dined under a Locust Tree that afforded a pretty good Shade. The Governour of *Tetuan* came just after Dinner, and walking with us, was so complaisant as to gather and give us the best Fruits ; there were fine Oranges, Lemons, and small Apricocks of a very good Flavour. The Walks are separated

parated with Cane-work, and there is an Arbour of the same very well contrived, in which there being a Bason supplied with Water from the said Stream, the Ambassador filled it with Punch, and with much ado perswaded the Governour to drink two or three Glasses. Great quantities of Carnations coming in thro' the Cane-work, and at the Windows, make the Arbour very delightful. The Governour had his Musick with him, which consisted of four Persons, two of them played upon small Instruments after the manner of Violins; one had a piece of Parchment drawn tight over a little broad Hoop, with pieces of loose Tin on the Sides, which he shook with one Hand, and drummed on it with the other; another beat Time to their Musick, by striking the Palm of his Hands together, very loud and well. This part of the Country abounds with fine Oranges,

Le-

*Moorish
Musick.*

Lemons, Citrons, Olives, Grapes, Figs, Melons, Pomgranets, and Apricocks.

The 17th we dined in *Cardenas's* Garden, in a Walk shaded with exceeding large Orange-Trees; after Dinner, *Cardenas* made the *Moors* play at several Games to divert the Ambassador, in some of which they drubbed one another heartily.

The 18th we dined with the Governor of *Tetuan* at his House, who treated us plentifully, there being three or four and twenty large Dishes crouded upon the Table at once, which were high seasoned, drest almost after the *Spanish* manner, and some of them agreeable enough.

The 20th we went a hunting the Wild Boar with the Basha, in the Mountains between *Tetuan* and *Ceuta*; we killed six, and took three young ones alive; the Basha broke his Spear in one of them; the Spears
 5 which

which the Foot carry for this Sport, differ from those of the Horse, not being above half as long, and made of a very heavy and tough Wood, the Blade, about half a Yard long, and very thick, that they should not break against the Hide of the Boar.

There went a great number of Foot thus armed along with us, who getting upon the Hills round about, made such a hideous noise and shouting, that they raised the Boars from the Woods and Thickets, and brought them in view for the Chase. If one of these Men should happen to be near a Boar alone, he must not give way, nor shew any Signs of Fear, but putting himself in as firm a Posture as he can, receives the Boar upon his Spear, who goars himself up to the end of the Blade, where there is an Iron goes across, to stop the Spear from running thro', otherwise the Boar pressing on, would reach the Man, and wound him.

*Their
manner
of hunting
the wild
Boar.*

C

with

A Journey to

with his Tusks : If the Man is not strong enough to stop the Boar, he quits him as well as he can ; but sometimes (as I have seen them) they'll hold the Boar thus goared on the Spear, 'till the rest come to him, who let out such streams of Blood with their broad Blades, that the Beast presently falls down.

The 23^d the Ambassador again visited the Basha, and the Affair of our Journey being discoursed of, we were informed that the Christians and Jews were to set out directly for *Megazinez*, but the Basha would go first to *Tangier*, and meet us at *Alcassar*.

*Some
Moors
drink
bard.*

The 24th the Governour and some of the principal *Moors* of the Town, supped with the Ambassador; They not observing the Custom of drinking regularly as we do, but taking all that was given, replenished so much, that some of them could not go down Stairs without Help.

Help. The Governour continued his usual good Temper before the Ambassador, but when he got out of Doors, being more overcome by the Liquor, he drew his Cymiter and layed about him among his own People, which was certainly owing to the great quantity he had drank; for, when sober, he's of a very mild and sweet Disposition, of which we had several Instances.

At this time an Accident happened, which had like to have destroyed the Proceedings of the Ambassador, and put us all under some Apprehensions; for no Body could be certain what might have been the Consequence, in a Country where there is so little Knowledge of the Laws of Nations, and Treaties are of so little Efficacy, as hardly to be understood. The Occasion of this were two Sally Privateers, who notwithstanding they had the Ambassador's Passes, conformable to the Ar-

Two British Ships taken by the Moors.

A Journey to

ticles of Peace, yet having met with nothing but *English* Ships at Sea, and being grown very hungry by a long Cruize, made bold with two of them, and sent them into *Sally*. Upon this, the Ambassador absolutely refused to proceed on his Journey, and complained of the little Confidence there was to depend on any Agreement, if Actions of this nature went unpunished. The *Moors* themselves indeed seemed to be ashamed of it; and by *Ben Hattar's* Management at Court, and the Ambassador's Resolution to return without going to *Mequinez*, unless Reparation was made, he had the Satisfaction to have the Ships released, and the Captain of the Privateer punished for bringing them in. We passed our Time in this Place very pleasantly, either riding out, fishing, shooting, or walking in the Gardens, the People being very civil; for the Basha had forbid them

(upon

*Released
again.*

(upon Pain of Death)* to affront us, as they commonly do Christians, by cursing and calling them Names; and ordered, that in whatsoever Garden we went, we should pass unmolested, and take what we pleased.

Here, as we were one Day riding *Num-fish.* by the side of the River of *Tetuan*, we experimented the Effect of the Torpedo, or Num-fish, some of them lying in the Mud; they were about the bigness of a large Plaife, and shaped something like them, but thicker, and very round, so that the Head could hardly be distinguished from the Body; we touched them with Canes, or Sticks on Horseback, during which time a Numness was perceived to go up our Arms, that continued a Minute or two after we had taken our Canes off the Fish.

Tetuan is a very ancient City, was *Tetuan described.* called by the Romans, *Tetuanum*: It gives Name to a large Province, and is the Seat of the Basba: It is situa-

ted at the opening of the *Straits* into the *Mediterranean*, upon the rising of a rocky Hill, between two high Mountains, about six Miles from the Sea, having a Castle built higher on the Hill, so that it has full Command over the Town. In the Valley runs a little River, which is navigable for small Vessels, as far as *Marteen* (a Place about two Miles from the Bay) where they load and unload their Goods.

Along the Coast are Beacons on which they make Fires, to give Notice when any Attempt is made to land.

Moorish
Aloufes.

The Houses of *Tetuan* are very good, but the Streets exceeding narrow, and hardly any Windows to be seen, but little Holes to look out at, the Light coming in at the inside of the Houses, where there's a Square Court-yard, open at top, with Pillars supporting Galleries, and painted wooden Balustrades round the inside of

of the House, almost like some of our Inns. In the middle of the Court-yard there's a Fountain, if the House belongs to a Person of any Consideration: The Rooms are built long and narrow, and are generally four on a Floor, answering to the Galleries, from whence opens into each Room a large folding Door, by which all the Light that they have is let in. The Houses are but two Stories high, except the Basha's and some few others belonging to particular Men: They are flat at top, so that in many Places they can walk a great way upon them; but those belonging to Christian Merchants have Battlements, to keep them within the Bounds of their own Houses; for the *Moorish* Women live in the upper Apartments, and often visit one another from the tops of their Houses: They are white-washed on the out-side, as well as within, which casts the Reflection of the Sun so

*Manner
of Build-
ing.*

bright, that it hurt our Eyes to continue upon them in the Day-time. They raise not their Walls as most Nations do, by laying Brick or Stone even upon one another, but their way is first to make a strong wooden Case, into which they cast the Mortar, and beating it down hard, take the Case away when it is dry.

*Poverty
of the Peo-
ple.*

The Town is populous and healthful, enjoying a very good Air, but the People poor and next-kin to Slaves, no Man possessing any Thing but at the Pleasure of the Basha, who is Absolute in his Province, as any Monarch whatsoever, commanding over the Lives and Fortunes of his People, giving or taking away Houses, Land, Horses, or any thing just as he pleases; for which Reason, when a Man has acquired Wealth by Trade or Industry, he endeavours to conceal it and seem poor; for if it should come to the Knowledge of the Basha, he would throw him into Prison,

Prison, and cause him to be bastonaded and tortured, to make him discover all that he has in the World.

The Inhabitants are of a swarthy *The Na-*
Complexion, intermixt with a Race *tives.*
of well-looking Men, somewhat fairer than the rest; they generally are lusty, strong-limbed, and, I think, a little out-size the *Europeans*. They are very good Horsemen, active, hardy, laborious, and needy, so that a Messenger will go from *Tetuan* to *Mequinez*, (which is 150 Miles) for a *Barbary* Ducat, and perform his Journey with great Expedition: For they are wonderfully patient of Labour, enduring the Heat of Summer, and cold Rains of Winter to Admiration: And when the Ground is all covered with Rain, and a Storm over head besides, they'll only look for a Bush, or a great Stone, sit down on their Hams with their Back towards it, and remain in that Posture the whole Night, or else wrap them-

themselves up in their Albornooce, and pass the Night upon the Grass. Some of the most famous Footmen of the Country (it is said) will go sixty Leagues in three Days. They swim the Rivers in the depth of Winter, if the Rapidity of the Current doth not deter them: These Men are generally thin, eat but very little, and for seven or eight Days Journey carry only a little Meal, and a few Raisins or Figgs in a small Goat's Skin.

*Carriage,
bow.*

They have no settled Post in the Country, nor any sort of Carriage upon Wheels; their light Goods are removed from Place to Place upon Horses, if it be not very far; but when they have great Quantities, either of Corn, Wax, Hides, Tallow, &c. and go far, they use Camels, of which there's great Plenty. If an Alcajde has Business with the Emperor, he sends a Gentleman on horse-back; but the ordinary way of sending

ing Letters is by the aforesaid Footmen, who are very near as expeditious as the Horse.

Their manner of dressing is not ungraceful, which is as follows. The Men wear short Shirts with very broad Sleeves, that sometimes hang down, but are more frequently tucked up to their Shoulders, to keep them cool; they have Linnen Drawers, which are tyed about their Wastes next the Skin, and reach to their Knees: They go bare-legged, and upon their Feet wear Shoes, or rather Slippers of red or yellow Leather, made very light, without Heels; over their Shirt they wear a cloth Vest, or Waistcoat, of any Colour they please; this Vest is short, and made to fit close to their Bodies; it is fastened with small Buttons and Loops set very close together, and are often wrought with Gold or Silver Thread: Round their Waste they wear a Scarf of Silk or Stuff,

as

*Dress of
the Men.*

as they can afford, in which they stick large Knives, whose Handles they covet to be of some costly Metal, or Ivory in-laid, and their Sheaths tip with Silver: Their outward Garment is either an Alhague, or an Albornooce; the Alhague is a piece of very fine white woollen Stuff five or six Yards long, and about one and an half broad; this they wrap round them above and below their Arms, and make a Figure not unlike what is seen in the Drapery of Antique Figures. The Albornooce is either made of Cloth, or woollen Stuff, a great deal thicker wrought than the Alhague, and napt; it is made something like a short Cloak, but joyned a little way before from the Neck downwards, having two or three rows of short Stripes workt in the Stuff, and fringed at the Ends for Ornament, the Bottom and Sides are edged with a deep Fringe; behind at the Neck there hangs a peaked Cawle,

Cawle, with a Toffel at the end, which they can cover their Heads with, to keep off the Weather. Upon their Heads (which are always kept shaved) they wear a little red Cap, rolling Muslin about it to make a Turbant: When they go into the Country, they wear a handsome Cane Hat to keep off the Sun.

All the *Moors* are dressed after this manner, there being no Difference but in the richness of their Vests, or fineness of their Alhagues; only the poorest sort of all have another Garment call'd a Gelebia; it is made of a coarse and thick wrought woollen Stuff, without Sleeves, but Holes to put their Arms thro', it reaches to their Knees, and hangs loose about their Bodies like a Sack: The Alcaydes have a broad Leathern Belt embroidered with Gold, to hang their Cymiters in, which they wear over their Shoulder.

The

*Women's
Dress.*

The Women, when they go abroad, are attired almost like the Men, their outward Garment being an Alhague, with which they cover their Heads, bringing it down over their Foreheads close to their Eyes, and underneath tie a Piece of white Cloth, to hide the lower part of their Face; the Alhagues cover all Parts but their Legs, which generally are naked, when they are at Home, or visit from the tops of their Houses; only some of the better sort have their Drawers so long, that they reach to their Feet, hanging in great loose Folds about their Legs; their Shoes are the same as the Mens; within Doors they appear in their Hair, having only a single Binder about their Foreheads; their Hair is pleated in two large Pleats, that hang down behind at full length: They wear a Vest which is open from the Bosom to the Waste, to shew their Smocks that are embroidered; they fasten

fasten large pieces of Muslin to the Sleeves of their Vests, which hang down very low in the nature of Ruffles; their Drawers are longer than the Men's, reaching generally to the Calf of their Legs; over their Drawers they wear a short Petticoat; they put Bracelets upon their Legs and Arms, and large Ear-rings in their Ears.

They have very fine Eyes, and some of them beautiful Skins, which we sometimes had an Opportunity of seeing; for tho' a Man may live a Year in *Tetuan*, and not see the Face of a *Moorish* Woman in the Streets, yet when we met them in the Fields, or saw them on the House-tops, if none of the *Moors* were in sight, they would unveil, laugh, and give themselves a little loose, 'till the appearance of one obliged them to hide their Faces again.

The Custom of not letting their Women be seen, prevails to such a degree,

Marriage Ceremonies.

degree, that when a Man wants a Wife, either his Mother, or some of his Female Relations must go a courting for him; when the Bargain is made, which is done before the Cady or Justice, the Bride is to keep within for eight Days, her Friends coming to rejoice with her every Day, and a Talb or Priest also visiting her, and discoursing on that holy State, they pin the Basket with a religious Hymn appointed for that purpose. The Husband with his Friends repeats the same Ceremonies, for five Days before Consummation, in a House which he has, or must take to bring his Wife to. The last Day the Bride is put into a Cage covered with a fine white linnen Cloth, and carried on Men's Shoulders to the House of her intended Husband; her Friends, Relations, and Musick going before: Her Brother (if she has one) leads her into the House, where a Room is appointed

pointed for her and the Women; the Man remains also in his Room with his Friends. When the Evening approaches they are let loose by the Company, and the Bridegroom goes to his Wife's apartment, where he finds her alone, sitting on a Cushion of Silk, Velvet, or such fine things as they can borrow (if they have them not of their own) underneath there's a silk Quilt; before her stands a little Table, about a Foot high, with two wax Candles upon it; upon her Head she has a black silk Scarf, tyed in a Knot, the ends hanging on the Ground behind her; her Shift is made with large Sleeves like the Men's, and long enough to hang behind her like a Train; her Vest is of Silk, or Velvet, buttoned close to her Hands, and reaches to the middle of her Leg, adorned with Lace at the Hands, and all over the Breast; she has the same linnen Drawers describ'd in the Wo-

D

meris

mens Dress, and Collars of Pearl or fine Stones, and (if she can get them) of Lyons or Eagles Claws tipped with silver; in her Ears she has great Rings of Gold or Silver, and the same about her Wrists and Ankles, sometimes set with Stones; her Slippers have thick Soles made of Cork, covered with gilt Leather, and edged with the same, which is a mark of Greatness among them, the Emperor and some few more wearing them; her Cheeks are painted with Cochineal which colours yellow at first, but being rubbed presently turns red, with this they make one great round Spot on each Cheek; their Eye-brows are painted black, and continued quite round their Temples like a pair of Whiskers: they also make some small black Spots in imitation of Patches, near their Nose and Lips, a black snip on the end of their Nose, and a black stroke, the breadth of a Straw, from their Chin reaching down below

low the Pit of their Stomach, and how much lower I can't tell, for there they begin to be covered; they paint their Eye-lids and the sides of them with a black Powder called *Alcohol*, putting some of the same into their Eyes with a little stick; the Palms of their Hands are all blacked; and from the top of their Thumbs round the fleshy part, is a black stroke, and one from the end of each Finger to the Palm; their Nails are dyed yellow; they also have many fine scrawls of black on the top of their Feet, and their Toe-nails are likewise dyed yellow.

Thus beautified the Bride sits behind the Table mentioned before with two Wax-candles upon it, holding her Hands up the height of her Face, with the Palms turned towards her, about a Foot distance from each other, and as much from her Face, upon which she is to look, and not on her Husband, who is to seize her

D 2

when

when he comes into the Room, and lift her upon the usual Bed-place, which is about four Foot high, and there he strips her, she not lending him the least Assistance, nor is to speak for three Days; he is to make what haste he can, that he may deliver her Drawers to two black Women, who keep the Door, and are to carry them to the rest of the good Women; and if such Signs appear on them as are expected, the Musick plays; but if he doth not send out the Drawers, the Musick must not play: and it behoves him to bestir himself about this Matter; for, besides the hazard of his Reputation, the Company will meet every Day 'till the Drawers come: If the proper Marks appear, the Drawers are sent to all their Relations in Triumph, (as is still practised in some Parts of *Spain*) but if he finds her to be no Maid, he strips her of her Gayety, and turns her out of Doors the next Moment.

Moment. The Bridegroom is oblig'd to stay at home for seven Days, and the Bride a whole Year; who is kept ever after so close from the rest of Mankind, that not even her Father or Brother can have the Privilege of a Visit, unless her Husband is present.

All the Women paint after the manner before mention'd at their publick Meetings; they are extremely handsome, and bred up with the greatest Care imaginable in relation to their Modesty; the fattest and biggest are most admired, for which Reason they cram themselves against Marriage, with a Food called *Zum-mith*; it is a Compound of Flower, Honey and Spices, made into little Loaves for that Purpose.

Adultery is punished with Death; *Adultery.* and if a Christian or a Jew is found to have to do with a *Moorish* Woman, they must either turn to the Mahometan Religion or be burnt.

D 3

Any

Divorce.

Any Man may divorce his Wife (if she was not given him by the Emperor) when he pleases, giving what he agreed (before the Cady) to lay out upon her, and keeping the Children he has by her: The Form is only delivering her a Letter that he has done with her, and she may seek a new Husband. Those who desire to indulge in having many Wives, marry the handsome Daughters of poor Men, by which they avoid the Inconveniency of drawing on themselves the Ill-will of powerful Relations, in case of Divorce, and get rid of them at a small Expence.

Jealousy.

Several *Moors*, whose Wives or Daughters were sick while we were there, came to our Doctor for Help; but some were so infatuated, as to let them dye rather than he should see them; others consented, but not 'till they were at the point of Death, and it was too late to do them any Good; only one Man, (not so much bewitched

bewitched as the rest) carried the Doctor home to his Wife, and made much of him.

They, as well as all other *Mahometans*, are allowed to marry four Wives, and to have as many Women more as they can keep, all of them striving who shall best please their Lord and Master, that he should bestow his Favour on them; for they are kept in great Subjection, and think themselves happy if they can please their Husbands by waiting on them. They are not suffered to go to Church, lest the Devotion of the Men should be interrupted by their Presence, but have a set Form of Prayers and Ceremonies to be performed at Home.

How many Wives.

When any of the *Moors* have a mind to entertain their Neighbours, the Women go to the top of the House, and continue there 'till the Guests are gone; their general Entertainment is with *Cuscusu*, which

*Their way
of eating.*

I have in another Place described :

They make use neither of Tables, nor Chairs, but sit cross-legged upon the Ground, putting their Dishes upon a large piece of greasy Leather, which serves both for Table, and Table-cloth; their Dishes are either of Pewter or earthen Ware, made wide at top and narrow at Bottom, almost like a high crowned Hat turned bottom upwards. While they eat a Servant stands by with a great Bowl of Water in one Hand, and a narrow long piece of blue Linnen in the other, to wipe their right Hands, with which they pull the Victuals to pieces, being for the most part stewed to Rags. They never use the left Hand in eating, for that waits wholly on their necessary Occasions : They fill their Bellies without speaking to one another, and after Meals drink Water, their Religion forbidding them Wine, and all other intoxicating Liquors, except Cyder; nevertheless,

Drink.

theless, most of them will get drunk with strong Liquor of any kind, if they can come at it. Their chief Dessert is Butter-milk, of which they are such Lovers, that when they would speak of the extraordinary Sweetness of any thing, they compare it to Butter-milk; a great black Pitcher of it is generally brought in, with a wooden Ladle, which is presented to the most considerable Person; and from him passes round the Company several times.

They have no way of gathering *Butter.* Cream as in other Places, but make their Butter of all the Milk as it comes from the Cow, by putting it into a Skin, and shaking it till it becomes Butter: It is always soure, I suppose for want of cleansing the Skin; and when melted to Sauce, for want of Substance, turns thin. Those that have great Quantities, keep it in Holes made in the Ground plaistered within: The less are kept in

in earthen Jars buried : They don't dislike it when four or five Years old, having very unnatural Tastes in that. They also wrap up the Cawls, Suet and Fat of Cows, Sheep, and Goats in great Rolls, which in Winter is sold to the Poor instead of Butter.

Cheese.

Their Cheese is nothing but Curds put into that Form, and soure in five or six Hours after it's made ; but they keep it 'till it's old, and eat it tho' dry and ill-tasted : They don't esteem Cow's Milk so much as that of Goats or Camels, especially the latter, which they think nourishing and incentive ; it is much thinner than Cow's Milk.

Bread.

Their Bread is extraordinary good and cheap, especially that of the Flower of *Fez*, renowned for its Whiteness too : It is baked in Cakes near a Foot in Diameter, and an Inch and an half thick ; it is to be had every Day hot (for so they like it)

it) and the Baker pays himself in Kind according to the Quantity; sometimes it comes to an half, or a quarter of a Loaf for baking, and these pieces are sold in the Market: but poor People eat Bread made of Corn, which is called the third Crop; it is a mixture of several coarse black Grains, that resemble Seeds more than Corn, and is very black and bad, but cheap: With this their Fowls are fed.

They cut the Throats of all Creatures they eat, having first turned the Heads of them towards the East and by South, (as Mecca lies from them,) and called on the Name of God; they use a world of Water to wash away the Blood, and cutting the Meat into Quarters, soak it in a Fountaih for two Hours; and when it is to be dressed, cut it into small pieces and wash it again, using a-bundance of Garlick, Onyons, and all manner of Spices.

*Ceremony
in killing
their
Meat.*

When

*Visits of
Women.*

When the Women visit one another, they leave their Slippers at the Door of the Room, to give Notice that a Stranger is there ; during which time the Men refrain from going in to their Wives or Daughters, they being very punctual in observing the Customs relating to the Women.

*Religious
washing.*

The *Moors* very often wash their Heads, Hands, and Feet, being obliged to it by their Religion, every time before their set Prayers (which are five a-day) if they have been upon any necessary Occasion, or have accidentally met with any ordinary Pollution ; but if they have had the Misfortune to touch a Swine, or committed any Act of extraordinary Defilement, or conversed with Women, they are enjoined to wash every part of their Bodies, lest they should be polluted when they go to their Devotion : And therefore to be out of Danger of common Pollution, they always pray without their Drawers. They

They are forbid playing at any *Gaming*. hazardous Games for Money; and those that break this Law, are punishable by Bastinado, Fine, or Imprisonment. They sometimes divert themselves at Draughts, Chess, or Ombre; but are not much addicted to Gaming, nor care for Study or Reading; but it may very justly be said, that eating, drinking, sleeping, Women, Horses, and Prayers, almost wholly engross their Time.

They have a great Hatred for the *Hatred of the Christians.* Name of a Christian; and I have been told by a Gentleman, (who heard them dispute whether a Christian or *Jew* should be most esteemed,) That in their Discourse they urged against the Christians, their eating of Pork, and Meat strangled in Blood, and their not washing as the *Jews* do; and what a sort of Regard they have for the *Jews*, will be afterwards shewn. It has been observed in Squabbles among them,

or when a poor Man falls out with his Afs, that the first Name is *Car-ran* (*i. e.*) Cuckold, then he calls him Son of a *Jew*; but when they have a mind to spit their utmost Malice, they say *You Son of a Christian*; and it is the most reproachful Word among them; never mentioning it without the Addition of *G--d confound him*; or, *G--d burn his Father or Mother*: Which Imprecations are taught the Children as soon as they can speak: And that they may be sure to grow up in Hatred against them, they celebrate a Feast every Year about St. *John's* Day, in memory of some Victory gained over the Christians; at which time the gravest People will be passing thro' the Streets with wooden Horses, Swords, Launces, and Drums, with which they equip the Children that can scarce go, and meet in Troops in the Street, and engaging, say, *Thus we destroy the Christians*. They also firmly

firmly believe, that those who are killed fighting against them go straight to Heaven, and they deserve no less than an infinite Reward for destroying those Enemies of their Law.

The Shops in this City are very *Shops.* small, and have no Doors to them; but the Master having opened the Shutters, jumps in and sits cross-legged, upon a Place raised about the height of a Counter; the Goods are disposed in Drawers round about him, which he can reach, for the most part, without moving out of his Place, his Customers standing in the Street while they are served.

In their Houses, they are always sitting on Matts, or lying; and if they go out, and it is not on horse-back, they never go farther than to make a Visit, unless their Business requires it, but daily spend five or six Hours sitting on their Hams before their Doors, thinking it most ridiculous to walk up and down a Room:

Room: Against which they argue, saying, Why should a Man move from one end of the Room to the other, without apparent Cause? Can he not as well stay in the Place he is in, as go to the other end purely in order to come back again?

Prayers.

They seem not (as we do) to observe the Day for Business, and the Night for Sleep, but sleep and wake often in the four and twenty Hours, going to Church by Night as well as Day, for which Purpose their Talbs call from the top of the Mosques, (or Places of Worship) having no Bells, every three Hours throughout the City. In going to Church they observe no Gravity, nor mind their Dress, but as soon as the Talb begins to bellow from the Steeple, the Carpenter throws down his Ax, the Shoe-maker his Awl, the Taylor his Sheers, and away they all run like so many Fellows at Football; when they come into the Church, they repeat

peat the first Chapter of the *Alcoran* standing; after which they look up, and lift up their Hands as much above their Heads as they can; and as their Hands are leasurely coming down again, drop on their Knees with their Faces towards the *Kebla*, (as they call it) or East and by South; then touching the Ground with their Foreheads twice, sit a little while on their Heels muttering a few Words, and rise up again: This they repeat two or three times; after which, looking on each Shoulder, (I suppose to their Guardian Angels) they say, *Selemo Alikom* (i. e.) *Peace be with you*; and have done. When there are many at Prayers together, you would think they were so many Gally-slaves a rowing, by the Motion they make on their Knees.

Their Churches are all matted at the bottom, and about four Foot high round the Pillars, having running Water in them; but such as are

Mosques.

E

built

built in high Places, where they can't have a Fountain, have Wells. Their way of building them seems irregular, because they generally stand surrounded with Houses, and you cannot go into them on any Terms but those of taking their Religion. What I have been able to observe passing by is, that they are square, low roofed, supported with many arched Pillars, and divided equally into Alleys, about four Yards broad. Against one of the Pillars, as near the Centre of the Church as may be, is a Pulpit, in which they preach every *Friday*; but such as are not learned in the Law, only stay to say their ordinary Prayers and return. That which they call the Head of the Church, is a sort of Cupola fronting to the Eastward, in Honour of the Place of their Prophet's Birth. Into this, on their Festival Days, the Cady or head Priest enters, (who, as I have before observed, is also a Justice) and turning

turning his Face Eastward, prays, all the People kneeling behind him in the Body of the Church; then he turns himself to the People, being still in the same Posture, and gives them a Blessing, so all is ended; if there is no Cady, some Talb does this. I have not heard of any Form of Consecration they have: But if a Swine happens to enter into any of their Churches (as it once fell out at *Tutuan*) they are unsanctify'd, and must be pulled down. The Steeple stands indifferently in any part of the Church. And in great Towns there are many publick Chappels, and religious Houses without any: Besides, they often pray in the Fields, at the Monuments of their Saints, with a String of Beads in their Hands, which they count over, saying, at every one they touch, *Stag fer Allah*, (i. e.) *God preserve me*. Friday is their chief Holyday; and they have a Prophecy, that they shall be conquered on that

Day by the Christians; for which Reason, when the Talbs call from the top of the Mosques, the Gates of all the walled Towns are shut, and the same is observed in the Emperor's Palace at *Mequinez*.

Priests.

The Habit of the Priests is the same with the Laity; but they are known by their Beards which are dyed red, and the Leather on the top of their Shoes, being cut in the shape of a Flower-de-luce.

*Funeral
Ceremo-
nies.*

Upon the Death of any Person of Note, Women are hired to lament, and make sad Moan, beating their Heads and Faces. If it be a Man, all his Wives get into the middle of the House, put Ashes on their Heads, jump about in a Ring, and scream like so many Cats, all the time tearing their Cheeks with their Nails. Some, when they lament over the Dead, ask them whether they had wanted any thing in this World? Whether they had not had *Cuscusu* enough?

enough? But if the Wife dies, the Husband receives his Friends Visits of Condolance at his Door; and if he be of the middle Rank, it is no Shame for him, even on the Day of her Death, to go abroad and provide for her Funeral. They wash the Corps and wrap it in a new Shroud, and carry it on a Bier, followed by a great number of People, who walk very fast, calling upon GOD and *Mahomet*. They always bury their Dead out of Town, making the Grave large at bottom, that the Corps may have Room enough; and never put two Persons in a Grave, because they should not mistake their Bones at the Day of Judgment.

They are very fond of fine Tombs, *Monu-ments*, which are generally Cupola's built in their Life-time, with an Entrance as wide as the Building: They are of several Forms; some are low Pyramids, others square; and the Body put in the middle.

middle. But there is no Rule; for Alcayde *Ally Ben Abdallah's* is a great Square of 30 Foot at least; and in order to his being a Saint, it is built on holy Ground, over the Tomb of a Saint, where it is Death for a *Jew* to go.

The ordinary way of burying, is by digging about three Foot into the Ground, into which they put the Body wrapt in the Shroud, (for they use no Coffins) and pave it over with flat Stones, with a triangular Stone standing in the Ground at the Head and Feet. They have a Fancy that the Dead can suffer, which was found out by a *Portuguese* Gentleman's stragling one Day ignorantly among the Tombs; a *Moor* came to him, and after using abundance of Words, forced him before the Cady. The Gentleman complained of the Violence, and said he knew no Harm he had done: But the grave Judge reply'd, *Yes, it was Harm, for the poor dead suffered by being trod on by Christian Feet.* But
in

in Consideration of his Ignorance, they released him. And the Emperor once had Occasion to bring one of his Wives thro' a Burying-place, which forced the People to remove the Bones of their dead Friends, and caused them to grumble and say, *Neither the Dead nor the Living could be at quiet for him.*

They have a strange Notion of *I-Saints*, deots, whom they reverence as Saints, and the Elect of God; so that all their eminent Fools are led about, the People kissing their Garments, and giving them every thing but Money, which they are not to take; and after their Death, some great Man hears of their Fame, and makes it an Act of Devotion to beautify their Tombs; or, if they had none, to build one over their Grave, wherein they are laid, and worshipped among the rest of their Saints. It is difficult either to give a general Rule what a Saint in this part of the World is, or
E 4 how

how he becomes so; but any thing extraordinary makes one: Some are Saints by Descent, others for some particular Abilities (as one in this Town for Curing sore Eyes;) many for being Fools or Mad-men, and some for being great Rogues; as one that was about the Emperor's Person, and had committed some Villany. The Emperor was going to kill him, but declared he could not, for which he was immediately sanctify'd, and continued in great Favour about him. Several of the Emperor's Horses have been Saints; nay, some are at this Day; one particularly for saving his Life; and if a Man should kill one of his Children, and lay hold of this Horse, he is safe: This Horse has saved the Lives of some of the Captives, and is fed with *Cuscusu* and Camel's Milk: After the Emperor has drank, and his Horse after him, some of his Favourites are suffered to drink out of the same Bowl. All

All things are lawful for the Saints, because it is supposed they have the divine Impulse annexed to all their Actions, whether they Steal, Murder or Ravish: There was a naked one at *Sally* some Years ago, seized a young Wench in the Streets, who not well understanding Sanctification, began to be turbulent; but some of the holy Tribe being nigh, soon tript up her Heels, and covered them with their Alhagues. There is another Saint at *Alcassar* that is a great Huntsman, and the Governours beg, borrow, and steal Dogs to present him with. But these Saints, like those of *Europe*, are sometimes detected. One of them had acquired great Reputation for Sanctity, from a Trick a *Jew* learnt him, which was to dip his Alhague in Spirits of Wine; and when he went into Church, he used to set it on fire by the Lamp: This got him great Reputation, and he was sent for to Court,

Court, grew great, and lived to do the poor *Jews* an ill Office; but I think they were even with him, for they told the Secret to the present Emperor, who put his Holiness to the tryal of more substantial Fire, which consumed his sacred Person.

Another Saint also was undone by a *Jew*: This Saint pretended to go to *Mecca* every *Friday*: The *Jew*, that knew the Cheat, shewed him a fine String of Beads, and afterwards shewed them to the Emperor, who was to ask the Saint to bring him a String of Beads from *Mecca*. The Saint returned to the *Jew*, got the Beads, and went to the Emperor, and pretended he had brought them from *Mecca*; but the Emperor sent him a longer Journey.

They tell the following Story of an Alcaide: A Christian making a Voyage to Sea, trusted a Saint with a Purse of Gold, and at his return went to demand it; the Saint deny-
ed

ed that he had any such thing, and the Man made his Complaint to the Justice, who told him, That if he had been a *Moor*, he must be satisfied with his denying it, but being a Christian, all the Justice he could have was, that he should swear in the great Church, he had none of his Money: the poor Man said, that being a Christian he could not enter into the Church with him, and desired he should swear in the Alcayde's Porch. The Alcayde was a Man of Wit, and thought by this the poor Man looked on him for Justice; the Saint came first and sat down in the Porch; when the Alcayde heard of it, he invited him in, treated him familiarly, and amusing him with a Discourse of several Things, got his Beads into his Hand, stole out of the Room, and sent them to his Wife, as a Token that she should send such a Purse with so much Money, which accordingly came: This being a sufficient

ficient Conviction, the Alcayde robbed him of all he had, and turned his Holiness into the Hills a grazing.

Sanctuaries.

If a City happens to be founded near the Tomb of a Saint, there is a Space round about it that has the Privilege of being a Sanctuary. But the Emperor has not scrupled to violate these Sanctuaries, as he did once at *Fez* for a Negro who had committed no great Crime, and took Sanctuary in the House of a great Saint. He sent the Alcayde of his whole Army of Negroes to demand him; but the Saint told him plainly, he should not violate the Privilege of his House; so the Alcayde returned to the Emperor, who killed him, notwithstanding the Esteem he bore him; for he was a brave Man, and a good Soldier after the manner of the Country. He ordered him to be put upon an Ass, and flung before the Door of the Saint, and bid him see what he had done in making him
kill

kill a Man he so much esteemed. The Saint was afraid, sent for the considerable People of the Town, and it was agreed to deliver the Man, whom the Emperor killed.

They are mightily addicted to Fa-^{Supersti-}
bles and Superstition, relating many tions.
wonderful Things of their Saints; and, among the rest of their Extravagancies, believe some People have a Malignancy in their Eyes, by which they hurt all Things they look on, especially little Children and fine Horses: For which Reason the Emperor kept a little Son of his, who was fair and handsome, from being exposed for many Years. This the Spaniards call *Mal de Ojo*, and the Portuguese, *Quebranto*; for those two Nations are of the same Opinion. A former Alcayde of *Tangier* was one Day a fishing, and not succeeding in his Diversion to his Wish, he seized a poor innocent Man, who stood looking on, and accused him of *Mal de*

de Ojo, put him in Prison, and swore he should not come out 'till he had paid him thirty or forty Ducats. It is well known that the old Romans had the same Superstition, and it now prevails in the *Levant*.

They have another extravagant Fancy, which is, that God will grant their Requests by being importuned; and in the time of great Rains, the Children will be all Day running thro' the Streets, calling for fair Weather, and in Drought for Rain; this they do with an hideous Noise, sometimes for eight Days together: If God does not give the Children Rain, the Saints and learned Men go into the Fields and call for Rain; if that does not do, then they all go together bare-footed and meanly clothed to the Tombs of their Saints, and there they ask Rain; the Emperor sometimes performs this piece of Devotion himself. But if all these fail, they turn all the Jews out of Town,

Town, and bid them not return without Rain; for they say, *Tho' God would not give them Rain for their Prayers, he will give the Jews Rain, to be rid of their Importunity, their stinking Breath and Feet.* This was done sometime ago at *Tangier*.

Here are a great many Schools, *Schools.* where the Children learn to read, write, cypher, and get the *Alcoran* by heart; which when they have gone thro', their Relations borrow a fine Horse and Furniture, and carry them about the Town in Procession, with the Book in their Hands, the rest of their Companions following, and all sorts of Musick of the Country going before.

Such as apply themselves to the study of their Law, are admitted to hear publick reading and preaching in the Churches by the Talbs; and when approved by them, are admitted into the number. I could never learn they had any Ceremony of
Initiation,

*Election
of the Ca-
dy.*

Initiation, at least more than by the majority of Voices, and that he who was the most knowing, should be Cady or Head of the Church. And the Chief Mufti, or Head of the Church, is he that is chose Cady, in the most important City. But the Emperor, who is of the Blood of the Prophet, and a Saint besides, has made the Cady of *Taffilet*, the Country where he was born, (which he pretends has a great Privilege in that respect) Cady General of his Kingdoms, tho' he is called Cady of *Mequinez*.

*Manner
of Saluta-
tion.*

The *Moors* salute one another when they meet, by joyning their Hands with a quick Motion, and separating them immediately, kissing each their own Hand, if Equals; if not, the inferior kisses the superior's Hand, and oftentimes his Head too. They use the common Terms of, *How do you do? Where have you been? I am glad to see you.* If it be an Al-
cayde,

cayde, they kifs his Foot, if on Horfe-back; if on Foot, his Hand, Cloaths, or the first thing they meet with; if sitting, his Knees.

The Current Coyn of this Country are Gold Ducats, Blankills, and Fluces; all other pieces of Gold and Silver going but for as much as they weigh; these Ducats are thin round pieces of Gold, stampd with the Emperors Name, and pass with them for fourteen Ounces, an imaginary Sum, which amounts to about nine Shillings and six Pence of our Money. The Blankill is a little round piece of Silver, stampd also with the Emperors Name, worth about two Pence, four of them making one of their Ounces: The Fluce is a Copper Coyn, twenty four of which go to a Blankill, so that their lowest piece of Money is equal to the third part of a Farthing; and yet Things are so reasonable here, that two or three of them will purchase a Loaf of Bread,

F

or

or Fruit; and you may buy a good Fowl for a Blankill: Every thing else is proportionably cheap, the Country about *Tetuan* yielding plenty of Corn, Cattle, Poultry, wild Fowl, and great variety of fine Fruits. I have called one of their Coyns a Gold Ducat, to distinguish it from the ordinary Ducat, which with them is ten Ounces, or six Shillings and eight Pence of our Money.

*Account
of the
Basha.*

Hamet Ben Ally Ben Abdallah, the present Basha, is between forty and fifty Years of Age, a strong-built Man, inclining to be fat, active and dexterous in the management of his Spear: His Countenance is grave and majestick, having a *Roman* Nose, good Eyes, and a well-turn'd Face; his Skin a little swarthy, and all together makes a very manly Appearance; he is reckoned to be very proud, but was sufficiently humbled at *Mequinez*, as you will hear.

He

He commands from towards Oran Extent of his Province. in the *Mediterranean* (where the Emperor of *Morocco*, and the *Algerine's* Dominions are divided) to *Marmora* upon the Ocean, which is under the Command of the Governour of *Sally*; and from the *Mediterranean* Southerly, as far as the River *Cebu*; a Government counted as large as the Kingdom of *Portugal*; the chief Cities of which are *Tetuan*, *Tangier*, *Arzilla*, *Larach*, and *Alcassar*.

Tuesday the 13th of June we began our Journey to *Mequinez*, leaving *Tetuan* about five of the Clock in the Afternoon, and a little after six encamped in a pleasant Plain, by the side of a small River called *Bospherah*, six Miles from *Tetuan*. Here *Ben Hattar* lay incamped, having left the Town before, to settle his Things in order for travelling. We set out for Mequinez.

The 14th we decamped about four in the Afternoon, and pitched our Tents again three Miles off, at

A Journey to

a Place called *Darzerboh*, from a *Moorish* Saint that is buried there. These two short Journeys were taken to form the Disposition of our Camp, and see if any thing more was wanting before we got far from *Tetuan*.

The 15th at three in the Afternoon we left *Darzerboh*, travelling through a mountainous Country, the Road leading us over the Tops of such rocky Hills, that it was difficult to get along: We came to our Tents between six and seven, which were pitched eighteen Miles from our former Camp.

The 16th we set out at six in the Morning, the Trumpet sounding to Horse, which for the future was to be the Signal for rising, after which it was expected every body should be ready in half an Hour; we now began to have very hot travelling, as may be imagined from the Climate, and Season of the Year, which daily increased,

increased, as well by reason of arriving more In-land, as the approaching Midsummer: We came to our Camp at nine, about twelve Miles off, close to a little Rivulet called *Alcharob*.

The 17th we set out again at six in the Morning, and about ten encamped at the River *Hamgarwell*, fifteen Miles from our former Incampment. In the Way came to us one *Sidi Hamet*, an old Man, related to one of the Emperor's Women; he is Governour of the *Dwarries* in these Parts, (*i. e.*) the flying Villages of the *Arabs*, of which we had this Day ^{*Moving Towns of the Arabs.*} past by several: The Inhabitants of them seem to live miserably, having but very indifferent Lodgings, their Houses consisting of nothing but Sticks, with a Rush or Cloth Covering in imitation of a Tent, moving from place to place for the conveniency of Pasture, and Water. These Towns are generally built in the shape of a Ring, by placing one

row of Houses close together, and going round with them 'till they meet, leaving a large vacant space in the inside; in the middle of which there stands a House by it self, which we supposed belonged to their Sheick or Chief, whom they have the Liberty of chusing out of their own Tribes; the Emperor gathering the Tribute from them by a Person whom he sends from Court, and makes an Alcade for that purpose. These *Arabs* are for the most part very tawny, live nastily with their Cattle and Poultry, and their young Children run about naked; they have abundance of fine black Cattle, which I take to be the Chief of their Substance.

Notwithstanding the unsettled way of Life, and seeming Poverty of these People, a good Revenue is drawn from them, there being reckoned to dwell, only in the Plains of *Fez*, 300000 of them, paying *Garam*, that is the tenth part of all they

*Their
Tribute.*

they have, to which they are liable as soon as they come to be fifteen Years of age: this is the Tax commanded by their Law; but the Alcaydes are so far from being satisfy'd with it, that they omit no manner of Injustice and Rapine, to fleece the People of all they can.

In *Morocco* there are not above 100000 of them, but in *Suz* they are very numerous, and formerly refused to pay Tribute, which cost this Emperor a great deal of time intirely to subdue them. When they have a mind to remove to another Place, they load their Camels, Bulls and Cows, on whom they put Pack-saddles, setting their Wives and Children on them, in large Wicker Baskets, covered with Cloth to keep off the Sun; after which manner they roam about 'till they have found a Place to their Mind.

How they decamp.

At Night we had great quantities of *Cuscusu*, and other Provisions,

F 4

brought

*Cuscusu,
how made.*

brought in by these People, and the Mountaineers. This *Cuscusu* is the daily Food of the *Moors*, and I believe wholesome and nourishing by its Composition, which is thus: They put fine Flower into a large flat Pan, and sprinkling it with Water, take a great deal of pains to roll it up into small Balls, which they separate, and put into another thing, as they become of the size they would have, which generally is the same with our Duck Shot; when they have made a sufficient quantity of this, they put it into a sort of a Cullender, which serves for a Cover of a Pot, where there is Meat and Fowls a stewing, so that it receives the Heat and Steam thereof; when it is enough, they pour strong Broth into it, and putting the stewed Meat and Fowls at top, so serve it up. They certainly imagined we had good Stomachs, for they sent us a monstrous wooden Dish, so full of *Cuscusu*, that seven or

*A large
Dish.*

or eight strong *Moors* had but just Strength enough to set it upon the Table: We attacked it as vigorously as we could, but made such an indifferent progress, that it was hardly to be perceiv'd we had eaten; afterwards we had the Pleasure to see it emptied in a few Minutes by the Muleteers and other Attendants of the Camp; who by a dexterous shake of their Hands, turning it into round Balls, swallow'd them down as big as those made for Horses. In all Parts of the Basha's Dominions where he travels, the People bring in plenty of what they have, which costs him nothing.

The 18th we decamped between five and six in the Morning, and passed the River *Elmahassen*, famous for the Battle fought between Don *Sebastian* King of *Portugal*, and the *Moors*; as this Story had given Matter to Sir *Richard Steele*, to furnish the World with a Paper of the heroical
Virtue

*Battle of
Don Se-
bastian.*

Virtue of *Muley Moluc*, then King of *Morocco*, it gave me the Curiosity to enquire, whether they had any Historical Account thereof; but found only a traditional Story, which most of them agreed in, differing much from Sir *Richard Steele*, who gives the Praise of heroick Virtue to the Moorish King, whereas the Story of the Country attributes it to a Slave; for *Muley Moluc* was a Prince very much beloved by his People, but infirm, and at the time he left *Morocco*, to defend his Country against Don *Sebastian*, was so ill, that he was forced to be carried in a Litter, and when he came to *Alcassar*, (about six Miles from the place where the Battle was fought) he there died; upon which a Slave of his called *Mirwan*, (whose Name the *Moors*, to this day, mention with great regard, because of the Gallantry and Service of the Action) wisely considering the Consequence of keeping secret the Death of a Prince so well

well beloved by his People, at a time when the two Armies every Day expected to join Battle, contrived it so, as to give out Orders for the King, as if he had been alive, making believe he was better than he used to be, 'till the Battle was over; when the said Slave (thinking he merited a better Reward than what he met with) wished the Successor Joy, both of the Victory and Empire; but the ungrateful Prince caused him to be immediately put to death, saying, *He had robbed him of the Glory of the Action.* The Portuguese who were dispersed in the Battle, would not believe (for a long time) that their King was slain, but ran up and down the Country, crying out, *Onde esta el Rey* (i. e.) *Where is the King?* the Moors often hearing the word *Rey*, which in *Arabick* signifies *good Sense*; told them, *That if they had any Rey, they had never come thither.*

It

It is well known that many of the ordinary People in *Portugal* will not persuade themselves, that Don *Sebastian* is yet dead : And there is now to be read on a Monument in the great Church of *Bellem*, near *Lisbon*, the following Inscription,

*Hoc jacet in tumulo, si fama est vera,
Sebastes.*

*Distinction
of Al-
caydes.*

When we came within two Miles of *Alcassar*, we were met by *Alcayde Affuze*, Governour of *Tangier* ; he came towards us with a Spear carried upright by a Slave at his Horse's Head, by which Ceremony the *Alcaydes* of *Barbary* are distinguished ; and when they incamp, it is stuck before the Door of their Tents. He is a handsome young Man, and very like the *Basha* in the Face ; over his *Alhague* he wore a scarlet *Albornooce*, fringed with a deep green Fringe, and made a good Appearance : After he had

had welcomed the Ambassador, his Attendants cavalcaded 'till we came up to the Basha, who was coming to receive the Ambassador; then the Basha's Horse and those of the Town, joyning with the Alcayde's, made a large Cavalcade, giving us the Pleasure of seeing a great many lusty graceful *Moors*, finely mounted, tilt at one another with great Activity; after which manner we went on, the Drums beating, strange sort of Musick playing, and great crouds of People hallowing, and pressing so close upon us, that they could not be kept off (tho' beat by our Guards) 'till we came to the Tents, which were pitched close to the Walls of *Alcassar*, about sixteen Miles from our last Incampment.

Upon the left of the Road from *Tetuan*, almost as far as *Alcassar*, there runs a Ridge of exceeding high and bulky Mountains, called by the *Moors*, the Mountains of *Habib*; the Inhabitants

*Mountai-
neers not
subdued.*

Inhabitants of them cannot be reduced to the same degree of Subjection with the rest of the Country, yet, upon civil Treatment, will bring the Basha a Contribution; but when endeavoured to be forced, revenge themselves by infesting the Roads, robbing and destroying the Travellers; retiring, when they see occasion, into their woody Mountains, where the Basha finds it too difficult to do any good upon them, so that he rather chooses peaceably to take what they of their own accords will send, than enrage them by Compulsion.

*Alcassar
built by
Jacob Almanzor.*

Alcassar was once a City of good Note, and the Seat of the Governor of this Part of the Kingdom; It was built by *Jacob Almanzor* King of *Fez*, about the Year 1180, and designed for a Magazine and Place of Rendezvous, for the great Preparations he was making to enter *Granada*, and make good the footing his Father *Joseph Almanzor* had got
 some

some time before. They say his Father first invaded *Spain* with three hundred thousand Men, most of whom he was obliged, in a short time, to bring back again into *Africk*, to quiet a Rebellion that had broke out in *Morocco*; after which this Prince again entered *Spain*, having in his Army, according to Tradition, two hundred thousand Horse, and three hundred thousand Foot.

This City is now very much fallen to Decay, so that of fifteen Mosques, there are only two in which they perform Service; the reason of which Decay (in all likelyhood) is the bad Situation thereof, standing so low, that it is excessively hot in Summer, and almost drowned in Winter. Superstition also has been its Enemy, for it was cursed by one of their Saints, who was cunning enough to foretell, that it should be burnt in Summer and drowned in Winter; and to give the People an Opi-

*Cursed by
a Saint.*

Opinion of the Validity of the said Curse, their Priests (not thinking the burning Heat of the Sun sufficient, which probably was all their Saint meant) secretly, once a Year, set Fire to some House, and quench it for their Pains, which was done whilst we were there; as for the drowning part, the River does that, being so swelled with the Rains in Winter, that it generally overflows into the Town.

Storks.

Here are a great number of Storks, who live very familiarly with the People, walking about the Town, and possessing the Tops of the Houses and Mosques without Molestation, being esteemed a sacred Bird; so that they, as well as other Nations, account it a Sin to disturb them; but these Birds not being free enough to go in and shelter themselves from the Heat of the Sun, used to drop down dead every day.

At

At present the Basba of *Tetuan* appoints the Governor of this Town, and it is the last (of any Note) of his Dominions towards *Mequinez*.

Monday the 26th about four of the Clock in the Afternoon we left *Alcassar*, our Number being very much increased by joining the Basba and his sixteen Brothers, besides Nephews, the whole Family being ordered to Court. We came to our Camp about six a-Clock, ten Miles from *Alcassar*.

The 27th we decamped at six in the Morning, and about eleven came to our Tents, which were pitched by the Side of a little Brook called *Behorah*, having travelled about sixteen Miles.

The 28th we set out at three in the Afternoon, and a little after six came to the River *Cebu*, about twelve Miles off, where we encamped: At this River end the Dominions of the Basba of *Tetuan*; it is one of the largest in

The River Cebu.

G

the

the Kingdom of *Fez*, taking its Rise beyond the City of *Fez*, and falling into the Sea at *Marmora*, it runs in a very deep Bed, and had but little Water in it; but in Winter, they say, it is very full and rapid. The Water of it is reckoned extremely wholesome and soft, and therefore the *Moors* greedily drink great Plenty of it.

Plain of
Marmo-
ra.

Sidi
Cassem.

The 29th, about half an Hour after two in the Morning, we left the River *Cebu*, travelling by moon-light over the Plain of *Marmora*, which is about twenty Miles. This Plain is very remarkable for its exceeding Smoothness, stretching itself about eighty Miles inland from the Sea at *Marmora* as even as a Bowling-green. At eight we encamped near *Sidi Cassem*, a small Town situated at the Foot of a Ridge of Mountains that inclose this Plain to the Southward. The Town takes its Name from a Saint, who has a Monument in

in it, to which the *Moors* with great Superstition resort to say their Prayers; and a great many more Saints are buried in the Road to *Mequinez*, having little Monuments over them, which the *Moors* will seldom pass without praying at.

The *Basha* coming into the Camp just as the Ambassador's Tent was pitch'd, the latter invited him in; their Conversation was concerning the great Tract of Ground we had passed, with so few Towns; the Ambassador saying, it was pity so much good Ground should lie waste, which being cultivated, would enrich the Emperor and fill his Granaries; the *Basha* told him, that there was no want of Corn in the Emperor's Dominions, he having many Magazines which have been full a long time; that the *Moors* preserve it without Damage for an hundred Years together by putting it into Pits, called *Methmur*, plaistered with

Corn
Pits.

in, and over the Mouth, when they are full ; that the large Plain of *Marmora* and many other Parts of the Country, were sown by the Emperor's Negroes to supply his Magazines.

The 30th we lay still in our Camp at *Sidi Cassem*, the Basha staying for some of his Governors, to bring in their Contributions for the Present to the Emperor ; but we were obliged to keep our Distance from this holy Town, for Superstition runs so high in favour of the Saint, its Godfather, that it would be a great Prophanation, for any but *Mahometan* Feet, to tread near it ; of which being told, we rather chose to let our Curiosities be unsatisfied, than run the risque of their superstitious Insults.

Great Superstition.

July the 1st we departed from *Sidi Cassem* about half an Hour after five in the Morning, ascending a rocky Mountain, which at Top is so ragged, that it was with great Difficulty we got over ; and the Descent so steep

steep and stony, that a little wet would make it unpassable for Horses. Between seven and eight we had a sight of *Mequinez* from the Top of a Hill. About ten we encamped in a Plain called *Muley Idris*, from a Saint who has a Monument hard by; this *Muley Idris* was the Founder of the City of *Fez*, and first *Arabian* Prince who reigned in *Barbary*; he was made a Saint for compelling a great number of *Jews* to turn *Mahometans*; his Tomb is (to this Day) a sure Sanctuary for those who fly from the Wrath of the Prince, or would avoid Justice; and is of so great Veneration, that the Travellers to *Mequinez* go considerably out of their Way to pray at it, and the Emperor himself often pays his Devotion there.

Here is a City that takes its Name from the said Saint, which stands close under the high Mountain *Zār-hon*, which they say runs as far as the

G 3

great

Cassar
Pharaon.

great Mountain *Atlas*. Almost a League from this City, upon a gentle rising Hill, remain some Ruins of a very antient and noble Building, which the *Moors* call *Cassar Pharaon*, (i. e.) *Pharaoh's Castle*, who, they told us, was a Christian, but could not give any further Account thereof. A Draught of which, with the Inscriptions of several Stones found in the Ruins, I have taken, for the Consideration of the Curious.

This Day was so exceeding hot and sultry, that all manner of Metal was heated to such a degree by the Air which came into our Tents, that we could hardly touch it.

What sort
of Coun-
try.

The Country we had hitherto passed, is very pleasant and fertile; the Plains in many Places abounding in Corn and Cattle, and the Hills and Mountains yielding plenty of Olives; tho' a great part lies waste and uncultivated; not so much for want of a sufficient number of Inhabitants,

as

as by reason of the Oppressions from the Government, which makes them choose to live at some distance from the high Roads, and seldom cultivate more Land than they necessarily want for their own Sustenance.

These Ruins stand about 140 Miles South of *Tetuan*, and 16 North-East of *Mequinez*. The Building A seems to be part of a triumphal Arch, there being several broken Stones that bear Inscriptions, lying in the Rubbish underneath, which were fixed higher than any part now standing: It is 56 Foot long, and 15 thick, both sides exactly alike, built with very hard Stone, about a Yard in length, and half a Yard thick.

Antiquities near the Mountain Zarahon.

The Arch B is 20 Foot wide, and about 26 high.

The Inscriptions at C are upon large flat Stones, which when entire, were about five Foot long, and three broad, and the Letters on them a-

G 4

bove

bove 6 Inches long; most of them were found among the Stones at D.

The Bust at E lay a little way off, very much defaced, and was the only thing to be found that represented Life, except the shape of a Foot, seen under the lower part of a Garment, in the Nitch on the other side of the Arch, opposite to F.

About 100 Yards from the Arch, stands good part of the Front of a large square Building, which from G to H is 140 Foot long, and about 60 high; part of the four Corners are yet standing, but very little remains, except these of the Front.

Round the Hill may be seen the Foundation of a Wall, about two Miles in circumference, which inclosed these Buildings, on the inside of which lie scattered all over a great many Stones, of the same size the Arch is built with, but hardly one left upon another; but at the Arch I, which stood about half a Mile from

from the other Buildings, seemed to have been a Gate-way, and was just high enough to admit a Man to pass through on Horseback.

The 2d we left *Muley Idris*, at half an Hour after five in the Afternoon, and upon the Road heard that *Ben Hattar* (who went to *Mequinez* two days before) had been very well received by the Emperor; the Reason why I give an Account of *Ben Hattar's* Reception by the Emperor, is Dread of appearing before the Emperor. because no Man goes before him, but with the utmost Fear, and in doubt whether he shall return alive; so that when any considerable Person has been in his Presence, it is usual to tell immediately abroad, what kind of Reception he has met with; and the Account of *Ben Hattar's*, was brought to us a great many Miles before we came to *Mequinez*, as a piece of good News. About nine we came to the Basha's Camp,

Camp, which was pitched within two or three Miles of *Mequinez*.

*Arrival at
Mequi-
nez.*

Monday the 3^d we set forward at four of the Clock in the Morning, the Moon being up, and a little before Sun-rise entered the City, to avoid the prodigious Croud we should have met with, had the Day been farther advanced, by which means we got to our House with very little Interruption. The *Basha* of *Tetuan* not having been at Court for three Years, this Morning appeared before the Emperor, to whom he had been accused of being careless of his Government, in letting the *Spaniards* drive him out of his Camp before *Ceuta*, and was in great danger of his Life; the Emperor severely threatening him, and telling him he was not fit to command; but after he had been sufficiently frightened, he bid him go into the Palace to see a Sister of his, who was one of the Emperor's Women; which he did to send him out of

*Basha in
Danger
before the
Emperor.*

of the way, while he vented some part of his Anger on his Followers; for some body had given him a List of those about the Basha who were most in his Esteem. The first on this List happened to be one *Larbe Shott*, a Man worthy of a better Fate than what he met with, which shall be related in its proper place. The next was one of the Basha's Secretaries, whom the Emperor ordered to be tossed, which being a Punishment different from any used in *Europe*, it will not be amiss to give some Account of it.

The Person whom the Emperor orders to be thus punished, is seized upon by three or four strong Negroes, who taking hold of his Hams, throw him up with all their Strength, and at the same time turning him round, pitch him down Head foremost; at which they are so dexterous by long use, that they can either break his Neck the first Toss, dislocate

Punishment of tossing.

cate a Shoulder, or let him fall with less Hurt: They continue doing this as often as the Emperor has ordered, so that many times they are killed upon the Spot, sometimes they come off with only being severely bruised; and the Person that is tossed must not stir a Limb, if he is able, while the Emperor is in sight, under penalty of being tossed again, but is forced to lie as if he was dead, which if he should really be, no body dares bury the Body 'till the Emperor has given Orders for it.

The 5th, the Emperor sent one of his Courtiers, to tell the Ambassador, That he thought the House he was in (which belonged to the Basha of *Tetuan*) was not good enough for him, and that he would have him go to a House of *Ben Hattar's*, that he had lately built, and was one of the best in *Mequinez*, to which we removed directly.

T H E



THE
FIRST AUDIENCE

*Which his Excellency the Honourable
Charles Stewart, Esq; had of the
Emperor of Morocco.*

ON *Thursday* the 6th of *July*, about Seven of the Clock in the Morning, the Emperor sent an Alcaide with a Guard to conduct the Ambassador to him : We passed through the Streets in the following manner; first there went two Serjeants on Horseback, they were followed by our Musick, which played all the way ; then came the Ambassador with his Livery-Men on each side, and after him the Gentlemen of his Retinue, who were followed by several Servants on Horseback ; last
of

of all came the *English* Captive Masters of Ships on Foot. The Alcaide who commanded the Guard would not suffer the *Moors* (who were not in the Emperor's Service) to come near us, so that when any of them endeavoured after it, he used to point at them, to shew the Guards where they were, who laid on unmercifully, sometimes knocking them down.

Being arrived at the outward Gate of the Palace, we dismounted, and passing through three or four large Court-yards, sat down under some Piazzas for about half an Hour. Then word being brought that the Emperor was come out, we were led into a spacious Place, where at a distance we saw him, with an Umbrellow over his Head, his Guards behind him drawn up in the shape of an Half-moon, holding the Butt end of their Pieces with their right Hands, and keeping them close

close to their Bodies, with the Muzels directly upwards. His Courtiers on each side, barefooted, and in the Habit of Slaves, who never stand exactly before him, but making a Lane, watch the motion of his Horse, that they may immediately fall into the same Posture.

We marched towards the Emperor, our Musick playing, 'till we came within about fourscore Yards of him, when it was surprising to see the Old Monarch alight from his Horse, and prostrate himself upon the Earth to pray; in which Posture he continued some Minutes without motion, with his Face so close to the Ground, that the Dust remained upon his Nose when we came up to him; then mounting his Horse again, he took a Launce in his Hand; and *Ben Hattar* leading the Ambassador up, we fell into one Rank, and bowing as we approached the Emperor, he nodded his Head,

The Emperor prays.

Head, said *Bono*, several times, and bid the Ambassador be covered, which he did, and at the same time delivered His Majesty's Letter tyed up in a Silk Handkerchief, into the Emperor's Hand, (for it is a rule never to deliver with bare Hands a Letter to the Emperor) telling him that he was come from the King of *Great Britain* his Master, to settle Peace, Friendship, and a good Understanding between the two Crowns, and that he had brought him a Present, which he hoped he would accept. The Emperor replied, he should have every thing he came for, because he loved the *English*; and that such of the *Moors* whom the Ambassador had brought over with him as were able, should pay their Ransom, and those who were not, the Basha of *Tetuan* should pay for; but recollecting himself, he said the *English* made no Slaves, nor sold any; upon which the Ambassa-
dor

dor told him, he hoped he would have the same Regard for the King his Master's Subjects, and admit them to return home into their own Country, a Charity becoming so potent a Monarch, and a convincing proof of the great Regard he had for the *English* Nation; not that the Nation stood in need of the Men, for the *English* employed every Year above 100000 on the Seas; but that the King his Master was desirous, out of his Goodness to his People, that so many of his Subjects might return again to see their Wives and Families. It was very difficult to get the Emperor to have Patience to hear what the Ambassador had to say, being fond of speaking much himself, and interrupting the Linguist so often, that it is hard for any Body to get a fair Interpretation made to him.

A Journey to

The Ambassador now delivering the Articles of Peace to the Emperor, told him they were signed by the King his Master, and desired he would be pleased to sign a Counterpart to be carried to *England*; to which the Emperor said, that his Word was as effectual as his Writing, but however he would do that to satisfy him; and giving the Articles to his Admiral, *Al Hadge Abdelcader Peres* (afterwards sent Ambassador to *England*) told the Ambassador, that he made him a Present of Nine Christians for a Breakfast, and he might choose which he pleas'd.

Then the Emperor speaking to the Basha of *Tetuan*, the latter prostrated himself upon the Earth, and kissed the Ground at his Horse's Feet, and arising went up to the Emperor and kissed his Foot; which they all do very often when he talks

talks to them, and go backwards into their Places again.

The Emperor is about Eighty *Description of the*
Seven Years Old, and very active *Emperor.*

for such an Age. He is a middle sized Man, and has the remains of a good Face, with nothing of a Negroe's Features, though his Mother was a Black; he has a high Nose, which is pretty long from the Eyebrows downwards, and thin. He has lost all his Teeth, and breaths short as if his Lungs were bad, coughs and spits pretty often, which never falls to the Ground, Men being always ready with Handkerchiefs to receive it. His Beard is thin and very white; his Eyes seem to have been sparkling, but their Vigour decayed through Age, and his Cheeks are very much sunk in. He was mounted upon a black Horse, not so remarkable for his Beauty, as being taught to please him. His Negroes continually

A Journey to

fann and beat the Flies from his Horse with Cloths, and the Umbrellow is constantly kept twirling over his Head, the Man that carries it taking great care to move as his Horse does, that no Sun may come upon the Emperor. His Dress was not much different from what his Bashas wear, when out of his Presence, consisting of a fine Alhague, his Turbant was made with rolls of Muslin, that came very low upon his Forehead; the end of his Cymiter hung out, it was cover'd with Gold, and handsomely set with large Emeralds; his Saddle was covered with Scarlet Cloth embroidered with Gold, with one Pistol in a Cloth Case, on the left side.

His Palace.

Parting from the Emperor, which we did by going backwards a good way, and *Ben Hattar* (by his Order) conducting us to see the Palace, we were led into a large oblong-square

square Building, with Piazzas all round, being the Queen of the *Xeriph's* Apartment. The Arches were wrought with Plaister Fret-work in Flowers after the *Arabian* manner, and supported by neat Stone Pillars; the Square exceeding large and spacious; the bottom and sides (for about five Foot high) chequered with small Tiles of divers Colours, about two Inches square; of which small Chequer-work there is a prodigious quantity in the Palace. All the Apartments, Walks, Magazines, Passages, and underneath the Arches being chequered, making the Prospect of the Buildings, which are all of a great length, extremely magnificent, beautiful and neat. From thence we were led into a Magazine near a quarter of a Mile long, and not above thirty Foot broad; in it there hung up great quantities of Arms in Cases, and three rows of Rails, which were co-

H 3

vered

vered with Saddles, almost from one End to the other: And in such another Magazine they shewed us the Gates of *Larach*, which this Emperor took from the *Spaniards*, a great deal of Iron-work, some *Espadas*, and other Christian Swords, brought from thence.

Wives.

Then we were carried into another large and spacious Building, with Piazzas all round like the former. In this live two of the Emperor's Wives, who are distinguished by being called the Queens of the *Cobah 'lhodrah*, (which is the Name of that part of the Palace they live in) and are in great Esteem with him.

From thence passing through some neat long Walks, and Passages of Chequer-work, we came to another Building, with a large Garden in the middle, planted round with tall Cypress Trees; the Garden is sunk about sixty or seventy Foot lower than the Foundation of the Building,

5

over

over which, from one side to the other, goes a Terrass-walk, called by the *Moors* the *Strangee*, which is about half a Mile long, and fifteen or sixteen Foot broad; the top of it all the way thick-shaded with Vines, and other Greens, supported with strong and well-made wooden Work. In this Walk there was a Chariot that goes with Springs, and a small Calash, in which they told us the Emperor is sometimes drawn by Women and Eunuchs.

Several other Squares and long Buildings we passed through, now and then seeing the Christians upon the top of high Walls, working and beating down the Mortar with heavy pieces of Wood (something like what our Paviers used to beat down the Stones) which they raise all together, and keep Time in their Stroke; and after we had been about three Hours seeing the Palace, we were led again to the Emperor, who was on

H 4

Horse-

Stores,

Horseback, at the Entrance of a *Cobah*, in which were stores of Arms, Launces, and other Things, kept in order by twenty eight *English* Boys.

The Emperor, at the approach of the Ambassador, cryed out as before, *Bono, Bono*, and asked him how he liked his Palace? the Ambassador told him it was one of the noblest upon the face of the Earth; the Emperor said *thank God*. Then some of the *English* Boys falling prostrate, and giving him the usual Salutation, *Allah ibarik phi amrik Sidi*, (i. e.) *God bless thy Power*; the Emperor asked of what Nation they were, who being told *English*, he bid them go home with the Ambassador, and see him to Bed: Upon which the Ambassador returned the Emperor Thanks, took his leave, and went to his House.

Compliment from
one of the
Queens.

At Night one of the Queens sent some Victuals drest in the Palace, and Fruit, with a Compliment to the

the Ambassador, desiring to know how he did, and wishing him a good Night; the Victuals were high seasoned, and stewed with Roots and Spices.

The 7th we were sent for again to see the Palace, where arriving about nine of the Clock, we were first led to some large Rooms, full of Men and Boys at work; they were making Saddles, Stocks for *Work-Houses.* Guns, Scabbards for Cymiters, and other Things; upon sight of the Ambassador, they all fell a working together, which made an agreeable sound, and shewed that Industry was in great Perfection in this Emperor's Palace. From thence we went through divers large and neat Buildings, now and then passing Gates guarded by Eunuchs, who beat away all but those who were to conduct us. We passed by a Garden sunk very deep, having a great deal of Clover in it, for the Horses of the Palace; the Building

Building on the Side, and at one End, was supported with neat Piazzas; the Rails to look over into the Garden were finely wrought, with Steps to go up to them, which were chequered, as were the Walks between them and the Arches, and underneath the Arches.

*Marble
Pillars.*

Having passed this Building, we came to the most inward and beautiful part of the Palace, which also has a Garden in the middle, planted round with Cypress and other Trees: All the Pillars of this Building (which is of a vast length) are of Marble, and the Arches and Doors of the Apartments very finely workt. These, they say, were ancient *Roman* Pillars, transported thither from *Sally*.

Here one of the Queens sent us a Collation, of Dates, Grapes, Melons, Almonds and Raisins, Figs, and Sweetmeats of their making; with an Apology to the Ambassador, because there was nothing better, it being

being *Ramdan*, in which time no *Vi-*
stuals are dress'd by the *Moors*, 'till
Night. The Fruit was very welcome,
for walking had made us dry, so we
sat down under the *Piazzas*, and
were attended by the Maids of the
Palace, whose jetty Skins received
the Embellishment of shining Brace-
lets and Silver Trinkets, which they
wore in great plenty upon their Legs
and Arms, with Gold Chains about
their Necks, monstrous large Ear-
rings, and other *African* Ornaments;
we were then in sight of the Empe-
ror's Women, who were so placed,
that we knew nothing of it 'till af-
terwards.

The Feast being ended, we par-
ted from our black Attendants, and
were carried to another regular and
neat Building, with *Piazzas* all round;
the Space between was all chequered,
in the middle of which run a Row
of marble Basins at certain distances,
with little Channels cut in Stone,
convey-

conveying Water from one to the other; this is a Magazine and Treasury. Underneath the Arches, there opened folding Doors, into large square and very lofty Rooms or Halls, in some of which were great numbers of Firelocks, regularly hung up; others had stores of Launces of all sorts and sizes; among the rest a *Guinea* Launce (taken from an *Indian* Prince, and shown for a Curiosity) having four Spears at the head of it, the Staff *Brasill* Wood.

*Warlike
Stores.*

In these Magazines may be seen Bills, Battle-axes, and warlike Instruments of all sorts; a great many Blunderbusses of different Sizes, with brass Barrels, Helmets in Boxes, and wrapped up in Paper; and other variety of Weapons, many of which seem not to have been made by the *Moors*, but rather to have been the Arms of those Christians who lost their Lives with *Don Sebastian*, or taken from those Towns which formerly

merly were in the Hands of the *Portuguese* and *Spaniards*, but conquered by this Emperor.

Then passing by some Rooms lockt up (they having in them Gold, Silver, Jewels, and other Riches, under the care of *Bombar John Siggear*, a black Eunuch, the Emperor's Treasurer) we came to the last, in which were a great number of Cymiters, handsomely disposed, and in very good order, with several Christian Swords among them; and after we had seen a much greater store of Arms, than any of us imagined this Prince had, we were led into the Inside of an Apartment, where one of the Queens formerly lived; there were several frames for Beds put close together, in which it is said the Emperor has sometimes lain; they would hold about twenty People. We saw also the Baths, and some beautiful *Cobahs* belonging to that Apartment.

From

A Journey to

From thence we were carried through several other Buildings, consisting for the most part of Oblong-squares, with Piazzas, under which the Doors open into the Lodgings, which generally are ground Rooms; the Doors of each Building are all of one form and size, they are finely inlaid and some of them gilt, and kept shut, so that we could not see into the Apartments. In one of these Squares was a Fountain, with Channels of Marble, that made a Labyrinth, very neat and pretty. We also passed by the Place, where they told us *Mahomet's* Writings, and the holy Registers of their Law are deposited; then we went into some stately *Cobahs*, whose Shells were finely painted of a Sky Colour, with Golden Stars, representing the Heavens, and a Golden Sun in the middle, of curious Workmanship. Some of these *Cobahs* the Emperor makes use of to put in the Presents, he

he has received from Christian Princes, among which were seven or eight Coaches; others are Magazines for Arms, and his choicest Goods; in one of them were hung up the fine Glass Sconces, that His Majesty King George had sent by the Ambassador.

As we were going away, they showed us a massy Building with high Walls, without any Ornament, in which the Emperor designs to lay his Bones; in the Inside (they say) there is a Chain that is let down from the middle of the Roof, by which he intends his Coffin shall hang. *The Emperor's Tomb.*

Going to take the following prospect of this Palace, we passed over a large Field, on each side of the path-way of which there were great numbers of large Ratts, which burrowed in the Earth like Rabbits, and ran about so thick that the Ground was almost covered with them, letting *Wonderful Ratts.*

ting us come within the distance of seven or eight Yards, before they would go into their Holes; and having passed as far, they appeared above Ground again, so that both before and behind us, we saw multitudes of them. At the end of this Field there is a Pomgranet Garden, planted in a Valley, over which the Emperor has built a strong Bridge, reaching from the top of one Hill to the other, for the more commodious passing over; at the end of the Valley, the Bridge is joyned by a Causeway with a Wall on each side, for about two or three Miles, it being the way he goes to his Stables.

*A Description
of the
Palace at
Mequin-
ez*

This Palace is about four Miles in circumference, and stands upon even Ground, in form almost square, and no Hill near to overlook it. It is built of a rich Mortar without either Brick or Stone, except for Pillars and Arches, and the Mortar

so

so well wrought, that the Walls are like one entire piece of Terrass. The whole Building is exceeding massy, and the Walls in every part very thick, this outward one from a. to b. is about a Mile long, and twenty five Foot thick.

The Inside of the best part of the Palace consists of divers Oblong-squares a great deal bigger than *Lincolns-Inn-Fields*, having Piazzas all round as before described; some of the Squares are chequered throughout the whole space, others have Gardens in the middle, that are sunk very deep, and planted round with tall Cypress Trees, the tops of which appearing above the Rails, make a beautiful prospect of Palace and Garden intermixt.

There are likewise dispersed throughout the Palace, several Buildings which they call *Cobahs*; they are built square with plain Walls on the out side, except the front, which
I consists

consists of Piazzas of five or six Arches; the Inside is one very large and lofty Room or Hall, chequered at bottom, and the sides, almost the height of a Man, the Top or Dome curiously painted and richly gilt, the Roof is covered with green Tiles and rises like a Pyramid as the Buildings. c. c.

It is reported that 30000 Men, and 10000 Mules, were employed every Day in the Building of this Palace; which is not at all improbable, seeing that it is built of hardly any thing else but Lime, and every Wall worked with excessive Labour.

The Nature of the Building is convenient for the hot Climate, being mostly ground Rooms, by reason of which, and the great thickness of the Walls, the Lodgings are very cool and refreshing, when the Weather is excessively hot.

I have observed in another place *The Em-*
 that the Emperor never parts with *peror*
 any Money, either to defray the Ex- *parts with*
 pences of War, or Building, and *no Money.*
 has caused this large and magnifi-
 cent Palace to be erected, without
 expending a Blankill towards it;
 but instead of Money he gives the
 Alcayde of his Buildings a Govern-
 ment, which at present is all that
 Country, lying between Mequinez
 and Tremexen, a large tract of
 Ground, and a very fruitful Soil;
 but considering the continual Em-
 ployment, and unlimited Expences
 which his Office obliges him to, it
 is thought he cannot get any thing
 for himself, more than what suffices
 for his Maintenance.

The Emperor is wonderfully ad- *Addicted*
 dicted to Building; yet it is a que- *to Build-*
 stion whether he is more addicted *ing.*
 to that, or pulling down; for they
 say if all his Buildings were now
 I 2 standing,

standing, by a moderate Computation, they would reach to *Fez*; twelve Leagues off: And those who have been near him since the beginning of his Reign, have observed him eternally building and pulling down, shutting up Doors and breaking out new ones in the Walls. But he tells them this is done to occupy his People; for, says he, if I have a Bag full of Ratts, unless I keep that Bag stirring they will eat their way through; but he does not design to give them time, for I saw a piece of Ground (as near as I can guess four times as large as *Lincolns-Inn-Fields*) laid out for a new Building. He has also dug many strange Caverns in the Earth of all sizes, some for Corn, others for Powder, Arms, Brimstone, and Money, of which latter it is suspected he leaves no Witnesses, when finished.

His Comparison.

This

This Prince has reigned about fifty three Years, obtaining the Throne in the Year 1672, upon the Death of his Brother *Muley Archid*, who having drank to excess, and riding furiously in a Grove of Orange-trees, struck his Head against a Branch, and broke his Skull. *Accession to the Throne.*

His Grandeur and Fortune is owing to his Courage and Vivacity, together with the Help he met with from the *Jews*, particularly *Memaran* their Governour, who supplied him with Money to carry on the War against his Opposers; for his Nephew *Muley Hamet*, then *Basha* of *Morocco*, had caused himself to be proclaimed King; and *Muley Aram*, his Brother, set up also in *Taffilet*, the Country from whence the Family came. But *Muley Isbmael*, the present Emperor, being at that time *Alcayde* of *Mequinez*, raised what Forces he could, and went with all Expedition against his Nephew, conquered

I 3

quered him, took the City of *Morocco*, and reduced all that Kingdom to his Obedience, in the Year 1676.

Cruelty. After the Death of *Muley Hamet*, the Cruelty of this Emperor began to appear; the first Scene of which was acted by the side of a River, to which he came with his Army, but could not pass, where he ordered all the Prisoners to be killed, and woven into a Bridge with Rushes, for his Army to pass over upon.

Conquests. In 1678 he made himself Master of *Taffilet*, and three Years after that took *Marmora* from the *Spaniards*, where he found 88 pieces of Brass Cannon, fifteen of Iron, Ammunition of all sorts, more than he had in his whole Dominions before; and a great Prize of Pearls and Jewels (belonging to Merchants who then were in the Town) fell into his Hands. He also took *Larach* from the *Spaniards* in 1682, clearing all
the

the Sea-coast of his Territory, but *Maffagan*, *Perron de Velez*, and *Centa*, the latter of which, (tho' always blockaded with 10000 Men, and so strictly pressed, that the Basha cannot stir from before it, without Leave from the Emperor,) has defy'd all Attempts for thirty four Years together. In 1701 he fought a Battle with the Dey of *Algiers*, but coming off with the worst, a Peace was concluded, which has continued ever since.

At the beginning of his Reign, the Roads were so infested with Robbers, that it was dangerous to stir out of the Towns, without being well guarded; but he has so well cleared them, that now it is no where safer travelling. *Clears the Roads.*

He maintains his large Empire (which consists of several Kingdoms joyned together) in Peace and Quietness, altho' of so late an Acquisition to the Family; that his Grand-

*Extent of
his Domi-
nions.*

father had no manner of Title to it, but by strange Fortune, encreased his Power so, as to seize on it by Force of Arms. In his Empire is contained all that Country called by the Romans, *Mauritania Tingitana*, with other Provinces to the Southward, as far as Cape Blanco, where it is bounded by the Negro Country; as it is Northerly by the *Mediterranean* Sea: It has on the East the Kingdom of *Algiers*, and part of the Country of *Bildulgerid*, and on the West the main Ocean; including the Kingdoms of *Fez*, *Morocco*, *Taffilet*, *Darha*, *Suz*, *Tremezen*, and *Segelmess*; over which he rules with so severe a Hand, and has struck such a Dread into all Men, by his terrible Executions, that none of the Remnants of the Royal Blood of the before-mentioned Kingdoms, or any of his *Bashas*, have dared to take up Arms against him. All the Disturbance he ever met with at home

*Kills his
rebellious
Son.*

home (since his Establishment after the Conquest of his Nephew) was the Rebellion of his Son *Muley Mahomet*, who causing himself to be proclaimed King of *Morocco*, plagued him for some time; but sending his Son *Muley Zidan* against him, *Muley Mahomet* was overthrown; and the Emperor having got him into his Clutches, ordered his right Hand and left Foot to be cut off, after which the Prince soon died, not suffering the Blood to be stopped, but tearing off the Plaisters. *Muley Zidan* was then declared Heir to the Crown, but giving himself over to Cruelty and Drunkenness, he was strangled by his own Wives, in the beginning of the Year 1708.

His manner of Governing is by *Manner of Governing.* Alcaydes, who have no Commission, but receive their Authority only by his saying, *Go govern such a Country, be my General or Admiral.* At Court, he has five standing Officers; they are,

Three
sorts of
Alcaydes.

are, the *Grand Mufti* for Affairs of Religion; the chief Eunuch to take Care of the *Seraglio*; a Treasurer for his Revenue; the Superintendant of his Buildings; and the *Basha of Mequinez*, who is the first Minister, or supreme Alcayde, of which there are three sorts; the first and chief are those who, in the nature of Vice-Roys, are sent to govern the Provinces; to whom, for their greater Honour, is sometimes given the Title of *Bashas*. They have an unlimited Power, and it matters not how much they tyrannize, if, upon their return to Court, they bring Riches enough to satisfy the Emperor.

Another sort are the Generals of his Armies, and Commanders of small Parties of Horse or Foot.

The third sort are Governours of Cities, or Towns, and are either made by the Emperor himself, as are the Alcaydes of *Morocco*, *Fez*, *Sally*, and other great Cities; or by the Governours

vernours of the Provinces, over small Towns and Cities; a fourth sort may be added, which are titular only, and therefore called *Alcaydes of their Heads*.

The Governours of the Provinces *How he uses them.* are ordered to Court every two or three Years, to render an Account of their Government; that is, to bring the Emperor all that they have by an arbitrary and tyrannical Power, plundered the People of, by which Means he gets little less than their whole Wealth, which never circulates more, but is thrown into his Treasury, and remains there an unprofitable and useless Hoard, he never parting with it again, upon any Account whatsoever; for neither his Armies, Fleet, or Buildings cost him any thing. The manner how he builds without Money, I have before related; and when he has Occasion to raise Forces, the Alcaydes of the Provinces are obliged to find and main-

maintain them, each providing for a number in proportion to the extent of his Government. The Ships also that are in his Service, are fitted out and maintained by the Alcayde of the Port, to which they belong; nevertheless he has half the Prizes, and takes all the Slaves, remitting part of his Moiety of the Prize-goods, in Consideration for the Slaves, who did not belong to his Share.

*Their
return to
Court.*

When the Alcaydes return from their Governments, it is with the greatest Fear imaginable, as I have before hinted; for if the Emperor thinks they do not bring him the whole Profits thereof, but keep something for themselves, they are in danger of being put to some cruel Death.

*Their Be-
haviour
before
him.*

Before they go into his Presence, they pull off their Shoes, put on a particular Habit they have to denote a Slave, and when they approach him fall down and kiss the Ground, at his Horse's Feet; if he speaks to them,

them, they bend forward and hold their Heads a little on one side, in token of Offering their Life : which great degree of subjection, proceeds partly from Fear, and partly from Superstition, for they believe him to be the true Branch of the *Xeriphian* Family, who draw their Descent from the Prophet *Mahomet*, and therefore think he is particularly favoured by Heaven, and can do nothing amiss, but imagine all who die by his Hand, go to Paradise ; in which Opinions he has confirmed them, by a long continuance of Tyrannical Power, by Artifice and by Hypocrisy, never doing any thing of consequence without first falling down upon the Ground, with his Face close to the Earth, for a considerable time, making believe that he then receives Inspiration and Directions from God, or *Mahomet*, (for which purpose he has a great number of praying places contrived in

His Artifice.

in different Parts, not unlike Nitches, laid horizontally in the Ground) and that he performs the Will of God, in every thing he does.

Religion.

He likewise explains the Law to them himself, which they follow according to the Opinion of their Doctor *Melish*, who taught that there is but one God, and *Mahomet* was his chief Prophet; that Jesus Christ was a great Prophet, born of a Virgin, whose Name was *Mary*; that he was very holy, and wrought Miracles, but did not dye as we believe, for when *Judas* betrayed him, God caused one of his Disciples to appear in his likeness, who was crucified in his stead: That there is a Heaven and a Hell, and the eternal Blessings will consist in a sight of the Sovereign Being, of his Angels, and *Mahomet*, in the enjoyment of beautiful Virgins, whose Virginity will daily be renewed, indulging their Appetites with all sorts of delicious

cious Food, which they shall have at a Wish, bathing in Rivers of Milk and Rose-water; and that their Lodgings will be in glorious Palaces, built with Diamonds, Pearls and precious Stones. That Hell will consist in the extremities of Heat and Cold, and the damned will be created and destroyed every Day.

The Moors observe a *Lent* of one Moon, (called *Ramdan*) abstaining from all manner of Food, till the appearance of the Stars; neither are they allowed to smoke, wash their Mouths, take Snuff, smell Perfumes, or converse with their Women. Their
Lent.

Those who are obliged to travel, may drink a little Water; and such as are sick may borrow a few Days of their Prophet, but they must and do repay punctually when they recover Strength. In the Towns they run about the Streets, and wake all those People they think are asleep, that they may eat, and so be the better

ter able to support themselves in the Day; they rise three or four times in the Night, and sleep again. Such as are Libertine, and used to drink Wine, abstain from it in this time.

At *Tetuan* every Evening, when the Fast of that Day is ended, a Trumpet is sounded from the Castle to give notice of it, before which time it is pleasant to see the Posture of the *Moors*; one holding a Pipe ready filled, while he impatiently expects the sound of the Trumpet; another with a Dish of *Cuscusu* before him, ready to run his Hand in; some got close to the Fountains, to be the first that shall drink. On the Eve of their *Lent*, they make great rejoicing, shouting and repeating the Name of G O D, and watch for the appearance of the Moon, at which they fire their Muskets, then fall to saying their Prayers, the Emperor himself sometimes at their head, who, to persuade the People of his great regard

regard for Religion, keeps this Fast four Months every Year; but they are obliged to observe it only during that Moon.

The Emperor certainly punishes *The Emperor's strictness.* all Breakers of their Law with great Severity; and carries his Hypocrisy so far, that this is the most religious Age that ever was in *Barbary*; by the King's Example, whose Commands are esteemed sacred, for the least breach of which, he has often inflicted the severest Death; so that what from the dread of Punishment, and the Opinion the People are brought up in, no Prince is better obey'd.

He is an early Riser, whether from *Rises early.* his natural Disposition, or the Horror of the many Murders, Exactions, and Cruelties he has committed on his poor Subjects and Slaves, I cannot determine; but those who have been near him when abroad in Camps, (for in his Palace, he is
K waited

Restless.

waited on by Women, ybung Wenches, Boys, and Eunuchs, who dare not tell Tales,) report that his Sleeps are very much disturbed, and full of Horror; when, starting on a sudden, he has been heard to call upon those he had murdered; and sometimes awake, he asks for them whom he has killed but the Day before; and if any of the Standers-by answer, *He is dead*, he presently replies, *Who killed him?* To which they must answer, *They do not know, but suppose God killed him*, unless they have a mind to follow.

*Story of
Hameda.*

I have heard he used once to call often on *Hameda*, a great Favourite of his, when he was walking alone, and no body could be supposed to hear him; this *Hameda* was the greatest Favourite he ever had; he was the Son of the Guardian of the Slaves, and came a Boy into the Emperor's Army, when he was besieging his Cousin *Muley Hamet* in *Terudant*,

Terudant, and doing some Action before him, he took notice of him and gave him a Horse; the Man still continued to do good things, and being a merry buffoon Fellow, the Emperor grew into great Familiarity with him, insomuch that he could take the Liberty to go into his Gardens, when he was with his Women, which no Man ever did before or since: He had the Title of Basha by way of pre-eminence above all other Bashes: The Emperor used passionately to tell him, that he could never be heartily angry with him, and that it was impossible he should be provoked to kill him: And it was thought he did not design to do it, when he gave him so many Blows with the butt-end of his Launce, that he died of them the next Day. The Emperor afterwards shewed a great deal of Sorrow at it, confessed he repented of what he had done,

sent him and his Physicians a Bag of Money, and desired him to live.

*Prays
and over-
sees his
Works.*

As soon as his first Prayer is over, which is before the Morning Star disappears, he goes to his Works, which are of a vast extent within the Walls of his Palace; there the poor People (whether Christians, Negro-slaves, Boys who attend him, Alcaydes, or Overseers of the Works,) all taste of his Anger in their turns, beating, killing, or giving good Words, according to the Humour he is in. This is one of his top Pleasures; in some of these Places, and never within his Palace, he gives Audience to Ambassadors, converses sometimes sitting on the corner of a Wall, walks often, and sometimes works.

His Court

About eight or nine of the Clock his trembling Court assemble, which consists of his great Officers, and Alcaydes, Blacks, Whites, Tawnies, and his favourite *Jews, Memaran,*
and

and *Ben Hattar*, all barefooted; and there is bowing and whispering to this, and t'other Eunuch, to know if the Emperor has been abroad, (for if he keeps within Doors, there's no seeing him unless sent for) if he's returned in a good Humour, which is well known by his very Looks and Motions; and sometimes by the Colour of the Habit he wears, yellow being observed to be his killing Colour; from all which they calculate whether they may hope to live twenty four Hours longer.

If he comes out, their Necks (as *Their Reverence and Fear of him.* I have said) are all held out, their Eyes fixt on the Ground, and after this manner the crouching Creatures pay their Homage. If he speaks, some swear by their God, what he says is true; others, at every Pause he makes, cry out, *God lengthen thy Days, my Lord; God bless thy Life;* which once occasioned an accidental Jest, for he was saying, *May I be*
 K-3 *called*

called the greatest of Lyars, if I have not always conceived a great Esteem for the English; and making a little stop at the Word Lyars, his officious Court cryed out, Yes, by G-d it's true my Lord.

If he comes not out, he sometimes sends for some of them; at other times he has the Door opened, and orders them all to pass muster, and they go one by one cringing by his Door. If he only goes a little way out of the Gate of his Palace, they follow him on foot through the Dirt; and he is a great Man, and esteemed a great Favourite, who advances as far as his Stirrup; and if he has Occasion to send a Message, tho' never so trivial, the best of them are ready to run, without respect to Age, Rank, or Favour, (even his Favourite *Hameda* used to make his Court this way) and return bespattered up to their Eyes, at least all over their white Drawers, and other Garments

Garments which are white: Nay, I have heard that *Hamet Ben Haddu Attar* (who was Ambassador in England in King Charles the Second's time) was once surpris'd without his Shoes, walking bare-foot in a great deal of Dirt by his Horse; and without regard to his Age, or the Presence he had to his Favour, was sent to the furthest part of the Town in that Condition.

Those Days that he does not come abroad, the Courtiers remain in an Alley of his Palace 'till Dinner-time, when he sends them a great Vessel of *Cuscusu*, which they fall upon without Ceremony, and having filled their Bellies, return to their private Affairs; but if he goes any distance from the Town, those who have the Privilege to go with him, call for their Horses, which are held by their Servants at some distance, none ever presuming to go unless bidden. Sometimes when he goes out of

Town, (which is not above once in two or three Months) he will be attended by fifteen or twenty thousand Blacks on Horseback, with whom he now and then diverts himself at the Launce.

A Tilt between the Emperor and a Woman.

In the Year 1690, before he was Master of *Sabra*, there came a Woman from that People to him, who, hearing of her coming, went to meet her on Horseback, at the Head of twenty thousand Men. She told him the People of *Sabra* were desirous to put themselves under his Protection, but that he must fight her at Launce-play, if he had a mind to have her, at once the Pledge of their Fidelity, and the Prize of his Victory. She set him hard at first, but afterwards suffered herself to be overpowered, was put among the rest of his Women, and Troops were sent to protect the Frontiers of *Sabra*.

His going abroad.

While he is abroad, there are carried after him a Stool, a Kettle of Water,

Water, and a Skin, (which is his Table-cloth) this belongs to his eating; and if he is out at Dinner-time, his Dinner is carried after him upon the Head of a Negro, in a great wooden or copper Vessel, which he does not take from his Head 'till the Emperor asks for it: The manner of his eating does not differ from the ordinary *Moors*. His other travelling Utenfils are two or three Guns, a Sword or two, and two Launces, because one broke once as he was murdering; both the Swords and Launces must be carried with their Points upwards; these are all carried by lusty Fellows; his Boys carry short *Brasile* Sticks, knotted Cords for whipping, a change of Cloaths to shift when bloody, and a Hatchet, two of which he took in a *Portuguese* Ship, and the first time they were brought to him, killed a Negro without any Provocation, to try if they were good.

Altho'

*His
Guards.*

*How he
marries
them.*

Altho' the Natives of his Domi-
nions are Whites, yet they are not so
much esteemed by him as the Blacks,
and the Copper-coloured, to whom
he commits the Guard of his Per-
son, and is so fond of their Breed,
that he takes care to mix them him-
self, by often ordering great Num-
bers of People before him, whom he
marries without any more Ceremo-
ny, than pointing to the Man and
Woman, and saying, *Hadi yi houd
Hadi*, i. e. *That take That*, upon which
the loving Pair join together, and
march off as firmly noos'd, as if they
had been married by a Pope. He
always yokes his best-complexioned
Subjects to a black Help-mate, and
the fair Lady must take up with a
Negro.

*Brought
up in his
Palace.*

Thus he takes care to lay the
Foundation of his tawney Nurseries,
to supply his Palace as he wants, in-
to which they are admitted very
young, are taught to worship and o-
bey

See this Successor of their Prophet, and being nursed in Blood from their Infancy, become the Executioners and Ministers of his Wrath, whose terrible Commands they put in execution with as much Zeal and Fury, as if they had received them immediately from Heaven. Their manner is (as soon as the Word comes out of his Mouth) to seize on the Wretch ordered for Execution like so many Lions, whom (if he is not to be executed on the spot) they almost tear to pieces before he gets to the Place of Execution; and by the Fury of their Looks, and their violent and savage manner of using him, make a Scene very much resembling the Picture of so many Devils tormenting the Damned. They are so ready to murder and destroy, even while young, that the Alcaydes tremble at the very sight of them, and the Emperor seems to take a great deal of Pleasure, and place much of his

Ready Obedience.

his Safety in them, for they surround him almost where-ever he is; they are of all Ranks and Degrees, some are the Sons of his chief Alcaydes, others picked up by chance, or taken from a large Negro Town joining to *Mequinez*, which the Emperor has filled with Families of Blacks and Tawnies for his Use. If they are well-looking and strong, they need no other Quality; some who have Relations that are able, are fed, cloathed, and lodged by them; others who have not, are lodged in the out-Skirts of the Palace, in great Rooms, where they pig an hundred or two together. They wear only a short and small Coat without Sleeves, which does not reach to their Knees; their Heads are shaved and always exposed to the Sun, for he affects to breed them hard. Most, and sometimes all, of them, are employed in his Buildings, where they take off their Cloaths, and laying them all in a Heap, every

*Lodg-
ing and
Cloath-
ing.*

ry

ry one takes a Basket and removes Earth, Stones or Wood; when they have done, he orders them to go to his *Jew* and receive so much Soup; the next Day they appear gay and under Arms.

He beats them in the cruelest manner imaginable, to try if they are hard; sometimes you shall see forty or fifty of them all sprawling in their Blood, none of them daring to rise till he leaves the Place where they are lying, and if they are discountenanced and out of Heart at this Usage, they are of a Bastard-breed, and must turn out of his Service: I never heard that he killed but three of them, one for Sodomy, and two for hiding a Piece of Bread in the Hole of a Wall, which it is supposed they could not eat, for they are great Reverencers of Bread, and take up (as all *Mahometans* do) the least Crum wherever they find it, and kiss it. When they want Cloaths,

the

Their severe Correction.

the Emperor thinks of somebody that has too much Money, either *Moar* or *Jews*, and bids them go to him, and receive each a Coat or Shirt.

Number.

They are generally about eight hundred in all, and live with him in a sort of Subordination to one another; several have the Names of *Alcaydes*, as the chief of them who wait on the Emperor's Person; others are made Overseers of some Task or Work the Emperor has ordered them to finish; some he makes perpetual *Alcaydes* over a certain Number of his Companions, and such a one is to answer for the rest, as to their Diligence, cleanly and good Deportment in all particulars; and it is wonderful to see the Insolence, State and Graviry of these young Rogues, and how they ape the old Emperor in their way of Government; for tho' they can only inflict Blows, yet they use the haughty

haughty Phrases of Command, and talk of cutting Throats, strangling, dragging, &c.

The first Mark of their Preference, after they grow too big to serve the Emperor in this nature, is giving them a Horse (a Horseman being in the highest Esteem imaginable amongst them, and the Foot the contrary, insomuch that those who command thousands of them, are not esteemed equal to the Commanders of fifty Horse,) then the Emperor either recommends them to some of his Bashas or great Alcaydes employed against the Christians, or the *Berebbers* that inhabit the Mountains, or keeps them near him, and then they are ready to be intrusted with all important Messages, as to carry the Emperor's Letter of Thanks to any Officer who serves him well, or to call him Cuckold, spit in his Face, give him a Box on the Ear, strangle, or cut off his Head.

Advancement.

When

When they have waited a considerable Time, if no Command or Government becomes vacant, he sends them to gather the Tribute of some Country, with the Title of an Alcayde; and if he remains by him without any Employment (after performing this Service) he is called Alcayde of his Head, which is a sort of an Alcayde titular or Reforme, as I have noted above; but perhaps the Emperor suspects that he has put something more in his Pocket than ordinary, then he bids him build some Houses of such or such Dimensions; and that he may seem something more reasonable than the *Aegyptian* Task-masters, he bids him take his Lime and Stone: The poor Man begins with a good Heart, and when he has spent all, Despair forces him to go to the Emperor, and tell him he is not worth one Farthing more, lest he should find his Work standing still, and bury him alive

alive in one of the Walls. The Emperor picks a Quarrel with him, cuts him with his Sword, wounds him with his Launce, or takes off his Cloaths, all but his Drawers, gives him five hundred Blows on the Buttocks, puts him in Prison, or loads him with two great Chains, and sends him to labour at the House he was building, and orders somebody else to finish it. Now you must know the Emperor never beats a Man soundly, but the Man is in the high way of Preferment, and it is ten to one but His Majesty passing by him in Chains a few Days after, and finding him in a sad pickle, he calls him his dear Friend, Uncle or Brother, and enquires how he came into that Condition, as if he knew nothing of the matter, sends for a Suit of his own Cloaths (which is a great Compliment) makes him as fine as a Prince, and sends him to govern some of his great Towns; for

L

by

by this means he is sure he has not left him worth a Groat, and will make a careful Computation of what he may get in his Government, 'till it be his Turn to be squeez'd again.

*An At-
tempt on
the Em-
peror's
Life.*

They tell a Story of a *Spaniard*, who was esteemed a good Marks-man, and brib'd to shoot the Emperor; he so missed his Aim, that the two Balls he had charg'd his Gun with, flew into the Pommel of the Emperor's Saddle. The Man was immediately seized, and when it was expected he would be put to a cruel Death, the Emperor first reproach'd him with his base Design, asking him what he had done to deserve being us'd so, whether he was no more beloved, and People were tired with him; then calmly sent him to the Works among the rest of the Christians. The *Spaniard* fearing he should not come off so, and thinking it a means (if there was any) to get his Liberty again,

again, turned *Moor*, but continued in his Christian Habit. Some Years after, the Emperor going among the Workmen where he was, asked him why he did not pull off his Hat? he answered, he was a *Moor*; and the Emperor being informed who he was, ordered him to be freed immediately, asked him a thousand Pardons, for keeping him at work so long, dressed him from Head to Foot, and made him a Governor of some Country.

A little more or less this is the Treatment of his Grandees, to-day hugged, kissed and preferred, to-morrow stript, robbed and beaten. Many of the People about him bear the Marks of his Sword, Launce or short Sticks; and the Face and Arms of the Negro, who carried his Umbrella when Captain Norbury was there, were scarred all over with Cuts that the Emperor had given him, it is supposed, for letting the

How he treats his People.

A Journey to

Sun come upon him; for he is extremely nice in his Tyranny, and when he has done with his Lance, he darts it suddenly into the Air, and it must be caught before it comes to the Ground, or he would kill the Man appointed for that purpose.

If he chances to kill any body when he has not determined their Death (as it frequently happens) he civilly begs their Pardon, and says, he did not design to kill that poor Man, and lays the Fault on God, saying, his Time was come, the Powers above would have it so.

*Kills
Christi-
ans.*

If he designs the Death of a Christian, whom he cares not to pardon, he shuts the Gates of his Palace, that *Maestre Juan* should not come; for it is very singular that this *Maestre Juan* (a Christian Slave of *Catalonia*) has by his good Work, Temper and Sincerity wrought so much upon the Emperor, that he once swore he would never see him but

but he would give him something, and that he should never ask him any thing, but he would grant it; and the being desirous to keep his Word, makes him fear this *Juan* should come to beg such a Man's Life; nay, sometimes having seen him first, he cries out, *He must give him something, for he had seen him.*

They say the Emperor has a great Memory, and is very politick; tho' many of his Actions seem rather to proceed from an uncertain, and whimsical Temper; for sometimes he will do Justice, as if he had it in great regard; at other times punish and destroy his People for no Reason at all, dreading no Consequence, nor fearing to exasperate them, but appears as unconcerned, as if he really believed (as he has insinuated) that he does every thing by the Appointment of God, and therefore has nothing to fear from Man.

His Temper.

Cruelty.

When he is angry with the *Moors*, then the Christian Slaves are in Favour, to whom he will sometimes talk, calling them *Bon Cristiano*, and wishing God would give them their Liberty, just as if it was not in his Power: But his Wrath is terrible, which the Christians have sometimes felt; for one Day passing by a high Wall, on which they were at work, and being affronted that they did not keep Time in their Stroke, as he expects they should, he made his Guards go up and throw them all off the Wall, breaking their Legs and Arms, and knocking them on the Head in a miserable manner: Another time he ordered them to bury a Man alive, and beat him down along with the Mortar in the Wall.

Nor is he less cruel to the *Moors*, whom he'll frequently command to be burnt, crucified, sawed in two, or dragged at a Mule's Tail through the Streets, 'till they are torn all to pieces.

ces. The most favourable Death is to die by his Hand, for then they only lose their Heads, or are run through the Body, for which Purpose he always has his Launces ready (as I have before mentioned) and is very dexterous at using them, seldom letting his Hand go out, for want of practice; tho' of late, they say, he has abated much of his Cruelty.

The 15th the Fast of *Ramdambé*—*The Em-*
 ing over, the Emperor went to pray *peror*
 in a Field a little way out of Town, *prays in*
a Field.
 which he does three times a Year.
 There attended him a vast number of Horse and Foot, who waited at an awful distance, with great Silence, while he prayed under a Canopy set up in the Field: As soon as he had done, and was mounted again, the Drums beat, and the Horse began to Cavalcade. The Ambassador was upon the Town-wall, close by which the Emperor and all his Attendants returned; this part of the Wall

joyning to the *Spanish* Convent, the Prior had built a handsome Scaffold for us. About ten of the Clock they began to pass by, great numbers of Foot firing, and Horse Cavaleading, some with Launces, and others with Firelocks, which presenting at one another's Heads as they galloped along, they sometimes set their Turbants on Fire, and burnt their Faces in a desperate manner; the Smoak (occasioned by their often firing) a little clearing up, we saw eight or nine Blacks in a row, carrying large Colours, with great gilt Balls on the top of their Staves; they were enclosed by the Emperor's Soldiers, who jumped about and fired in the Ground before them: After they were passed, came *Muley Mahomet Lariba*, one of the Emperor's Sons; he is Alcayde of the Stables, or Master of the Horse; there attended him a Guard of Horse and Foot, at the head of which he rode with a Lance in his Hand, the
place

Place where the Blade joyns to the Wood covered with Gold. Then came a Calash with six black Women holding by the sides, which was covered all over, so that we could not see who was in it: After that was carried a large red Standard with an half-Moon in the middle, surrounded with Soldiers, about which they fired, and shouted very much. Then came the Emperor with a Fuzee in his Hand, his Umbrellow kept all the way twirling over his Head, and the Negroes continually fanning, and beating the Flies from his Horse. As he came almost over-against us, he presented his Piece at a Moor who was got very near him, but did not fire, the Guards seizing on the Fellow, and hawling him away, perhaps to be executed for his Presumption. Just before the Emperor marched a Foot-guard, cloathed all in Leopard and Tyger Skins, and a Guard of young Blacks with Laun-

*Returns
with a
Fuzee in
his Hand.*

*Presents
it at a
Moor.*

ces,

*Troops in
Armour.*

*Saddles of
beaten
Gold.*

ces, and Fire-arms intermixed. Round about him rode a great many of his Sons, and behind them Troops of Horse in Armour, some gilt all over, others only their Helmets, which were of several Shapes. After them went a great number of Foot, with Spears, Battle-axes, Bills, and war-like Instruments of all sorts. This body of Foot being passed, there came twenty of the Emperor's led Horses, with Saddles of beaten Gold, set with Emeralds and other Stones, some of which were very large. This Show gave us the Sight of a vast number of very fine and well-managed Horses, in shape far exceeding those of Europe; and these twenty of the Emperor's were extremely beautiful and stately. After them came *Muley Abdallah*, another of his Sons, with a Guard of Horse and Foot; he Cavalcaded before us with Launces and Firelocks, as did most of the Emperor's Sons, and other Horse, but

but those near his Person. While *Muley Abdallah* was Cavalcading, the *Basha* of *Mequinez*, *Abdelmelech Ammaree*, passed by; he is the greatest *Basha* and chief Minister, succeeding *Basha Gauzi* deceased. Great Numbers of Horse were still Cavalcading, but every body of Consequence having passed, the Ambassador went into the Convent, where we dined with the Prior, who, I believe, did his best, but his Cooks being *Spaniards*, the Victuals were sadly dressed for our Taste, and his Wine very bad. This Convent was built by the King of *Spain*, for the Relief of Slaves; it has 500 Pistoles a Year settled on it; and is capable of receiving above 100 sick Persons; there are four Monks and a Physician, whom the Emperor protects upon account of yearly Presents made to him, and because they take care of his sick Slaves, without putting him to any Charge.

*A Spanish
Convent.*

The

A Moor
sawed in
two.

The 19th the Emperor's Cruelty put an End to the Life of *Larbe Shott*, mentioned before to be one of the Basha's Followers, whom the Emperor imprisoned upon our coming to *Mequinez*. This Man was of one of the best Families in *Barbary*, being descended from the old *Andalusian Moors*, and deserved the Esteem both of his own Countrymen, and of us; with whom he had lived till the time of his Imprisonment; for he had been a considerable time in *Gibraltar*, as a Pledge from the Basha to an *English* Merchant, for the payment of Money due for Goods, he had supply'd the Basha with. Part of the Crime laid to his Charge, was for going out of his Country, and living in Christendom a considerable time, without the Emperor's Knowledge, and having defiled himself with Christian Women, and often been in Liquor; he was also accused of being an Unbeliever, and one of those who had

His
Crime.

had invited the *Spaniards* to invade *Barbary*.

These Things being insinuated to the Emperor, after the usual manner of that Court (where every body has it in their Power to do Harm, but few to do Good) brought this poor Man to his End; for early this Morning he was carried before the Emperor, who (not allowing him any other Tryal, but giving way to his Accusers, who said *He was an Unbeliever and not fit to live,*) commanded him to be sawed in two; upon which he was immediately carried to the place of Execution, which is at one of the Gates of the Town, and there tyed between two Boards and sawed in two, beginning at his Head and going downwards till his Body fell afunder, which must have remained to have been eaten by the Dogs; if the Emperor had not pardoned him; an extravagant Custom, to pardon a Man after he is dead;
but

but unless he does so, no body dares bury the Body.

*Emperor
Dreams.*

It was reported the next Day after, that the Emperor dreamt *Shant* had appeared to him, and asked him, *What he had done to deserve such Usage?* telling him, *(there would be a Time when God would judge between them both;* which gave the Emperor so much Concern, that he sent to the Place of his Execution for some of the Dust his Blood was spilt on, with which he rubbed himself all over as an Atonement for his Crime.

*Rubs
himself
with
Dust.*

*Obstruction
to the
Redemption.*

About this time some People who were Enemies to the Peace, (particularly the *Spaniards*, and other Christian Slaves who were there) not being desirous that so many *English* should be carried away, whose Places they must supply, and have a double Portion of Work; and also grieved to see the King of *Great Britain* so careful in endeavouring to release his Subjects out of Slavery, whilst

whilst they lay neglected, and without Hopes of Redemption : These Considerations made them earnestly endeavour to disappoint the Ambassador's Hopes ; and they had prevailed so far in getting the Emperor persuaded against it, that he sent a Message to the Ambassador, telling him, *That he believed his Master's Affairs would require him in his own Country, so he was at Liberty to return when he pleased ; and that when he came to Tetuan, he might talk with his Basha about the Redemption of the Captives.*

But the Ambassador perceiving the Emperor was about to put him off, consulted how to get the better of this Difficulty ; and Ben Hattar the Jew advised him to write to one of the Queens, in a fictitious manner ; and as nothing can better show how precarious all Negotiations must be, where it is necessary to make use of Artifices, and Methods of deceiving, rather than inform of
the

A Journey to

the Truth, I have inserted the Ambassador's Letter to the Queen.

Powerful Lady, Mother of Mu-
ley Abdallah;

*Letter to
a Queen.*

THE most important Knowledge of the
Authority lodged in your Majesty,
I learnt while I was in Lisbon, where
endeavouring (as is the Custom of all
who are to go into Foreign Countries)
to know the Persons of greatest Power,
who can best forward their Negotiations,
and make relation of them to the
King: I met with an old Christian, who
had been your Majesty's Slave two
Years, and received his Liberty by your
Clemency; and talking with him about
my Embassy, he informed me, that your
Majesty was the Chief Person in this
Court, who could do me Service; for,
by your means, my Business would come
to the Ears of his Imperial Majesty;
and for my better Memory, he told me
the Name of your Majesty's Mother,
the Lady Halima, by whose Hands he
advised

advised me to convey the Letter I should write to your Majesty; which I have accordingly done, asking Pardon for my Boldness, in following the Advice of the said Captive, desiring your Majesty to consider the Requests I make, and not doubting your Approbation thereof, whose Protection I promise myself, so that the full meaning may come to the Ears of his Imperial Majesty, for there cannot be wanting in this Royal Palace a Person who can read it.

Upon which dependance I represent to your Majesty, that I came to this Court with sincere Friendship, and loyal Meaning, to kiss the Hands of his Imperial Majesty, whose Honour I had, and in Confidence of which, when I arrived at Gibraltar with my Sovereign's Orders, I wrote to his Imperial Majesty, acquainting him with my Intention, and the Orders of my Master the King of Great Britain, desiring him to appoint one of his Servants, to treat

M for

A Journey to

for a lasting Peace, and Redemption of my captive Brethren; and also to give Leave for me and my Retinue to come to this Court.

Which Letter his Imperial Majesty received, and did me the Honour to answer, giving me leave to take the said Journey with all Security, as well for my Person as those who should accompany me; and ordered Basba Hamet Ben Ally to treat with me for a Peace, and Redemption of the English Captives, as was the Custom of the deceased Al-cayde Ally his Father, to be appointed in such Cases: Which Answer pleased me well, and upon sight of it I went to the Bay of Tetuan, where I conferred with the said Basba, about a Peace and Redemption of my Brethren, in Consideration of a quantity of Powder, Lacks, Brimstone, Cloth, and all the Moors whom we had Prisoners: And having treated upon the Considerations aforesaid, he asked me to give him time to send a Copy of the Conditions to his

Imperial

Imperial Majesty, to see if he was contented therewith, for if he was not, he could not conclude any thing, his Imperial Majesty being absolute Master therein; which Request I told him was very reasonable.

In the mean time I continued at Anchor with my Ships in the said Port of Tetuan, till an Answer came from his Imperial Majesty, who ordered that the aforesaid Agreement should be signed, and sent me a Letter (which I have by me) to the same Effect, upon which we signed the Articles to each other: And at the same time I sent a Ship to London, giving an Account to my Master the King of Great Britain, of the Treaty; with a Copy of his Imperial Majesty's Letter, and a Letter of the said Basha, representing the good Inclinations of his Imperial Majesty towards us; and also I desired that the Ransome might be got ready, with all possible Expedition to fulfill the Agreement.

A Journey to

With all which the King my Master was very well pleased, and instantly ordered the Ransome to be got ready, and sent me a Writing sealed with his royal Seal, and signed with his Hand, confirming all that I had done, sending me also a Letter to deliver into the Royal Hands of his Imperial Majesty, ratifying and confirming the Treaty, which I delivered the Day that I had the Glory to have his Imperial Majesty receive my Embassy. Also the King my Master ordered me to stay a little at Gibraltar (if it was convenient) 'till the said Ransome arrived, that I might take it along with me; but if I should go to this Court before it came, I should carry with me all the captive Moors, and the Present: But the Bascha being hastened to Court, I was obliged to set forward without the Ransome, taking with me the Present, and the captive Moors: And when I arrived at the City of Alcazar, I received News that a Ship was come to Gibraltar,

Gibraltar, with the greatest part of the Ransome, only some of the Locks were wanting; because they are not made in England but as they are used, unless when there's Occasion to send them to Barbary, for which Purpose they are now making with all Expedition.

After that his Imperial Majesty had received me with much Honour and Regard, he gave me nine Christians, with Liberty to choose them as I pleased; giving me also Leave to go into his magnificent Palace, whose Equal was never seen in the World; and told me, That he would dispatch me to my Content, and grant all that I asked, being come into his Sovereign Presence: At which I rejoiced, having the Honour to be a Mediator between two such powerful Crowns, as his Imperial Majesty's among Moorish Nations the mightiest; and the King my Master's among the Christians.

M 3.

To

A Journey to

To-day being Thursday, I received a Message from his Imperial Majesty by a Renegado, telling me, That he was sensible I might have Business to do elsewhere, in the Service of my Sovereign, for which Reason he desired not to detain me, but I was at Liberty to depart after Lent; that the nine Christians which his Imperial Majesty had given me, I might choose them as I pleased, without paying any Ransome for them; and about the rest of the Captives, I should agree with Basha Hamet when I returned to Tetuan: That the Articles agreed upon concerning the Sea, his Imperial Majesty was well contented with; and if any thing more was required therein, he would be ready to give me entire Satisfaction.

Considering well this Message which his Imperial Majesty sent, I remained in doubt whether they were his true Words, or not well understood by the Renegado; nevertheless I answered the
said

said Renegado, That concerning treating with the Basba at Tetuan about Peace and Redemption of the Captives, I thought nothing more remained to do, because upon our treating there before, we had each of us signed the Articles of Peace, and I had a Letter of his Imperial Majesty's in my Hands, agreeing to what was done; so that nothing further was wanting therein, but that his Imperial Majesty would give Orders for the Christians, and I would pay the Ransome agreed upon; but if there was any thing else, about which he would have me confer with the said Basba, I thought it was not necessary, for since I had the Honour to be in his Royal Court, I would rather explain my self to his Imperial Majesty without any Mediator; and if there was any thing in which I could serve him, I would do it with a great deal of Pleasure.

Wherefore I beg your Majesty to explain all the abovesaid Contents to his Imperial Majesty, because in Discourse I

CT

M 4

have

A Journey to

have not time to do it my self; and if his Imperial Majesty will consent to what has been settled, I shall go with great Pleasure and Honour, to the Grief of the Enemies of this Crown, and of that of my Sovereign; but if it should be otherwise, my Departure will give Joy to the Enemies of our Countries, and (what I am concerned at) be a means of Enmity, when I endeavoured to propagate Friendship. Upon which Considerations, I hope your Majesty will be pleased to represent these Things to the Emperor, and use your Interest, that I may be dispatched in what I have requested, for which I shall for ever remain in all Obedience,

*Mequinez, July
the 20th, 1721.*

Your Majesty's

most Humble and

most Obedient Servant,

CHARLES STEWART,

To

To this Letter the Queen sent the following Answer, wrote on the back-side.

To the Ambassador who wrote me this Letter;

I Received your Letter, and what you *Queen's Answer.*
say to me therein have read, and understand your Words part by part: I have spoke to my Master (whom God preserve) of what you say, without failing to explain to him all in it's full meaning: With which his Majesty was well pleased, seeing that never came Christian, of more Judgment and Goodness, to this Court, than your Excellency, who in all you say show much Understanding and Mildness.

Concerning what you tell me of the nine Christians, that my Master (whom God preserve) gave you, there is no doubt but it was a Present which he made you for a Breakfast: And concerning the
rest

A Journey to

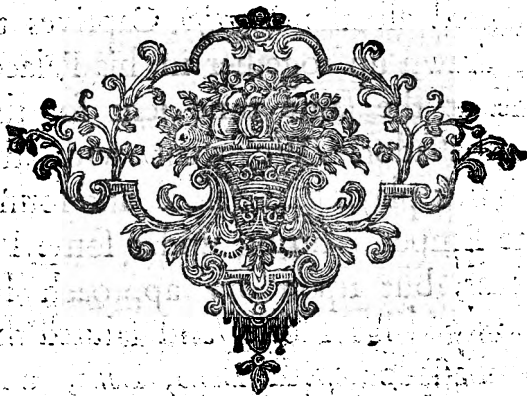
rest that your Excellency says, you may be assured his Majesty will conform to your Inclinations, in every Thing that shall be proposed. I know well it is true, that his Majesty was not acquainted with the Particulars of the Agreement, and quantity of Powder, Brimstone, and the rest of the Things: Because my Master thought your Excellency only came hither to Confer with him, and then to return to Gibraltar to consult with your People, before any thing should be concluded: That was the Thoughts of my Master.

And concerning the Christians your Brethren, who are here Slaves, his Majesty knew not how many there were, because some of them had turned Moors, and others were Dead. But now since your Excellency has declared your Design to me, there is no Occasion to apply to Basha Hamet, or any Body else; for I will speak to my Master (whom God preserve) to the End that he may

renew the Agreement intirely, and do every thing you desire, for in His Majesty there is much Goodness and Generosity. This is my Answer.

The Mother of Muley Abdallah,

UMELEZ ETTABBA.



THE



THE

SECOND AUDIENCE.

JULY the 23^d, the Ambassador having broke through the Measures that had been taken to disappoint him, by writing the aforesaid Letter to the Queen; the Emperor ordered all the *English* Captives to be drawn up together in his Palace, and at the same time sent for the Ambassador. We went with the Musick playing as before, and found the Emperor sitting under some Piazas, but upon our approach he mounted his Horse, and saluted the Ambassador with *Bono, Bono*, and told him, that at first he did not apprehend that he had full Power to conclude a Peace, but thought he

he only came to make Preparation for another Ambassador; but now finding he had sufficient Authority, said, he should have all his Countrymen; and at the same time waving his Hand to the Captives, he had them go Home along with the Ambassador into their own Country; upon which they all fell prostrate, crying out, *God bless thy Power*, and were going out of the Presence, when the Emperor causing them to stay, further said, that he loved the Ambassador and all the *English*, because he knew they loved him and his House, and that there should not be an *English* Man a Slave in his Empire, for he would set them all at Liberty in what Part soever they were; then waving his hand again to the Captives, they went away; and the Ambassador returning the Emperor Thanks for the Honour he had done him, told him, that he should always regard his Interest, when

*Captives
redeemed.*

when he was gone out of his Dominions ; to which the Emperor said, that he should then see how well he deserved the Present he had made him that Morning; that he would not have him stay an Hour in *Mequinez*, and wishing him safe into his own Country, the Ambassador took his Leave, the Emperor saying (several times) *God bless you*, and turning his Horse, galloped away with a Launce in his Hand, his Guards running close behind him.

Our Captives, who were in the Palace before we came, told us, that the Emperor had been in a great Passion with some of his Alcaydes, wounding one of them with his Launce, drawing his Cymeter to strike another, and had caused one of them to be tossed.

*Empe-
ror's Sta-
bles.*

The 24th we went to see the Emperor's Stables, which are about a League from the Town. They con-

consist of two very large oblong-square Buildings, with handsome Arches all round, under which the Horses stand without any Partition, there being an Arch for every Horse; they stand twelve Foot asunder, after which manner these Stables are reckoned to hold about a thousand Horses. Through the middle of the Square runs a small Canal, over which, at certain Distances, are built little Houses, where they keep the Provender and Furniture for the Horses; the Emperor also has ten thousand more, kept together about three Leagues from *Mequinez*, to be ready on any Occasion.

The Horses of this Country are *Horses.* very fine, and the *Moors* take a great deal of Pride in them, and order them after a very different manner from us; they back them generally *Way of ordering.* at two Years old, and shear their Manes and Tails 'till they come to six, thinking that makes them strong.

At

At Grafs they tie sometimes the two Fore-feet together, at other times a Fore-foot and a hinder one. In their Stables they have two Iron Pins drove into the Ground, one before, and the other behind them, at the distance of about three Feet from their Legs, which are fastened together with Ropes, like our Traves with which we teach Horses to pace; but being short, they draw their Legs together under their Bellies, and two Ropes come from their Hind and Fore-feet, which are so tied to these Pins, that they cannot stir above one Foot backwards or forwards. Their Collar is also made fast to the Pin before them, which has a Ring for that purpose; under them is a Hole covered with Pieces of Timber to receive their Water; and a little on one side, a Bed of Sand or Saw-dust, for them to lie upon; they have no Mangers, but eat their Straw or Grafs off the Ground.

All

All their Horses eat Grass in *April* and *May*; and, if it be a good Year, great part of *March*; at other times they eat Straw instead of Hay; their Barley is given them in a woollen Bag put over their Heads. They are never drest, nor their Manes or Tails combed, but when dirty are carried to the next running Water and washed, and if they design to have them look fine, they use a little Soap. Some will take it amiss that you touch a Horse with the Palm of your Hand to stroke him, and say there is a Venom in that Part, which is hurtful to Horses. They never crop their Tails or Ears, nor geld them, for they like no maimed Creatures but Eunuchs for other Reasons.

They have one Sort which they call noble Horses, who bow their Heads about at the Approach of a Man. Their Love is so great for Horses, that not only they are one of the

N three

Proverb.

three things for which the *Moors* have a Proverb, as most esteemed, (*viz.*) a Horse, a Woman, and a Book, but they keep even the Genealogies of them for two or three hundred Years, and are nice in distinguishing the true from the mixt Generations. They have a base way of shoeing them, cutting off the fore-part of the Hoof, and forming the Shoe into a triangular Shape with the two Points almost meeting at the Heel, which Points are made very thin, and after the Shoe is fastened with three Nails on each side, are beaten as flat to the Hoof as possible. But some time ago the Emperor issued out an Order, that upon pain of Death, all Horses should be shod with round Shoes; a certain *Turk* having persuaded him that was the best way.

They are not subject to Distempers, and the *Moors* know not what you mean by a Farley or Glander, nor

nor have I ever seen a Spavine or Mullender. As for the *Berebers* in the Mountains, they never shoe their Horses. Their Feet are certainly firmer than ours, for a Horse went from *Tetuan* to the Camp, and came back the next Day, without a Shoe, which is fifty Miles; and notwithstanding he was forced to cross a Mountain full of Rocks going and coming, not being able to pass the low Way for a River, it was not perceived he had the least Crack in his Hoof, or made any Complaint of his Feet. Their Horses live to a great Age, and are very fresh at fourteen or fifteen, the reason of which seems to be their going so gently on the Road, where they seldom are put out of a foot-pace; but when they exercise the Launce, they make them bestir themselves to some purpose.

Near the Stables there is a large piece of Ground walled about, in
N 2 which

Ostriches. which we saw a great number of
Ostriches.

Muley
Abdallah.

From hence we went to see *Muley Abdallah*, at his Country House, who received the Ambassador with a great deal of good Humour; he has a handsome lively Countenance, and is very well attended, tho' not so powerful as some of his Brothers. He shewed us a fine large Lion, which was so tame as to suffer a Man to go into his Den and play with him; he also made two mastif Dogs fight, to divert us. In the mean time, one of his Guards did me the favour to pick my Pocket, tho' I was very near the Prince; at which Sport the *Moors* are no Bunglers, as all the Ambassador's Retinue can testify.

This Day our Captives set out for *Tetuan*, joyfully leaving the Place of their Captivity, to partake of the Blessings of Freedom.

The

Muley
Ally.

The 12⁵th the Ambassador went to visit *Muley Ally*, a Prince in great Favour; he received him very grandly, sitting upon a silk Carpet wrought with Gold in large Flowers as big as a Man's Hand; he had two black Boys fanning him, very neatly drest, one of them had a Vest of black and white flowered Velvet, the other's was of yellow Silk speckled with black. The Prince's Garment was of as rich a Cloth of Gold as could be seen: They brought us Chairs, and we sat down for some time, the Ambassador talking to the Prince by one of our Captives, who rested himself on his Hands and Knees at the Threshold of the Door, and when he spoke to the Prince, prostrated himself almost close to the Ground; so great a Respect is paid to the Sons of this Emperor. Then we were led up Stairs, and entertained with Wine and Musick 'till Dinner, which consisted of above

twenty large Dishes, dressed several ways.

We happened to visit this Prince in a bad time, he being so ill that he could not stir out of his Room, which deprived us of the sight of his Women; for, contrary to the Custom of the *Moors*, he often shows his Women to those whom he entertains and is merry with; however he sent up to the Ambassador, to know if he could serve him in any thing, who returning him Thanks, said he would oblige him very much, if he would use his Interest that he might carry a Horse out of the Country; the Prince sent Word that he would give him one, and take care that it should be got safe on Board. Then the Ambassador made him a Present of a handsome gold Watch, with a Chain and Seal; and this Prince had a Room well stored with Clocks, Watches, and fine large *China* Jars, in which he takes
De-

Delight, his Father giving him most of those that are presented to him. In his Stables were a great many of the most beautiful Horses I saw in *Barbary*.

Whilst we were at *Mequinez*, an Account came from *Sally*, that some of their Rovers had taken a *Portuguese* Ship, that had three *English* Men on board; of which the Emperor being informed, he ordered them to be immediately set at Liberty, notwithstanding they were taken under other Colours.

Mequinez stands about twelve Leagues Westward of *Fex*, and was of small note before the Emperor chose to build his Palace there; tho' according to *Leo Africanus*, it was about two hundred Years ago a Place of considerable Trade and Riches, but since almost ruined by the Civil Wars, and different sorts of Government that obtained in the Country. It is situated in a delightful Plain.

Mequinez described.

having a very serene and clear Air, which made the Emperor rather make it his Place of Residence than *Fez*, and now is in a more flourishing Condition than ever, being the Metropolis of a large Empire, to which the *Bashas* and *Alcaydes* resort with the Tributes and Presents, every two or three Years, according to the Emperor's Pleasure. In the middle of the City live the *Jews*, having a Place to themselves, the Gates of which are locked at Night, which Privilege they also have in most of the Cities of this Emperor's Dominions. They have an *Alcayde* to guard their Gates, and protect them against the Common-People, who otherwise would plunder them; for they live in great Subjection, it being Death for them to curse, or lift up a Hand against the meanest *Moor*, so that the Boys kick them about at their Pleasure, against which they have no other Remedy but to run away,

Jews.

away. They are obliged to pull off their Shoes whenever they pass by a Mosque, and to wear black Cloaths and Caps; nor are they allowed the use of Horses; for *Ben Hattar* himself (tho' he had Power over Life and Death) was always forced to ride a Mule. The present Alcayde of the Jewdary is one *Carr*, who turned *Moor* about twenty seven Years ago.

Close to *Mequinez* on the North-west side, only divided by a Road, stands a large Negro Town, that takes up as much Ground as the City, but the Houses are not so high, nor well built; its Inhabitants are all Blacks or Tawnies, out of whom the Emperor recruits the Soldiers for his Court.

The Palace stands on the South of the City, and was built intirely by this Emperor; for they shewed us a House near it, in which he lived while he was Alcayde of *Mequinez*;

it

*Chief of
the Eunuchs.*

it is looked after by several hundred black Eunuchs, the baseliest Persons I ever saw, cleanly dress'd; their Knives and Cymiters are covered with wrought Silver; the Chief of them is called *Bombur John Tassar*, by the Christians, which is a Corruption of his true Name, that sounds something like it: He is in great Esteem with the Emperor, and has vast Authority in the Palace, both over the Women and Children, so that I have seen one of the Princes (from whom a Basha must fly if he's angry) come up to this Eunuch, salute him first, and kiss the Hem of his Garment; after him goes a Slave, with a neat Scourge, and a particular sort of a Stick for bastonading, as the Sign of his Authority: Our Captives told me that he has a *Seraglio* of his own, which he maintains purely out of Ostentation.

Seraglio.

In this Palace live the Emperor's four Wives, who are, the Queen of the

the *Keriphs*, the Queen of the *Old Palace*, and two Queens of the *Cohab Hoodrah*, and they say two thousand Women more: The disciplining of so large a Family has been one of his greatest Cares; and the Cruelties he has shown to his Women, have been no less to make him be dreaded within doors, than what he practises without, to make his Subjects fear him. It used to be common for his Women to intrigue, and run into such Fits of Jealousy, as to fall out and fight with one another, which generally occasioned Complaints to the Emperor, and seldom or never ended but in the Destruction of all, as well them who complained, as those who were complained of. His black Eunuchs are his Executioners, and sometimes dispatch thirty in a Day, by, what they call, *Gee-fang*, which is twisting a small Cord about their Necks with a Stick, going from one to another; which Severity has brought

brought him to be so much feared, that he has a sort of Adoration paid him : And I was credibly informed by a poor unhappy *English* Woman, (who had been taken two Years before we came to *Mequinez*, was forced to turn *Moor*, and had lived in the Palace) that the very Excrements and Spittle, which come from the Emperor, were preserved in little Boxes by his Women, as believing any thing that came from him, would keep them from all Distempers.

The Women who are so happy as to receive his Caresses, partake of his Sanctity; for no sooner do they come from him, but they are carried in Procession about the Palace, and happy is she who can touch their Garment, which she rubs her self with, in hopes to be the next who shall be so fortunate as to fall to the Emperor's share. He seldom bestows his Favours to a Woman more than once, unless she proves with Child,

for

for then she becomes in greater Esteem, and stands fair to partake of his Bed again.

The Emperor (by his four Wives, and many Thousands of Women, whom he has had in his *Seraglio*, during the time of his long Reign) has got a numerous Issue. They say he has seven hundred Sons able to mount

*Emperor's
Children.*

Horse; the number of his Daughters is not known, because they never appear; for as they grow marriageable, he sends to *Taffilet*, for some of the Family of the *Xeriphs*, to whom he marries them himself in his Palace, and dispatches them away with their Husbands to that Province. His

*Their
Power.*

Sons who live at Court have the greatest Authority imaginable among the People, killing and destroying without Resistance, so that all Men fly from them if they are angry. They generally have a Guard of Blacks to attend them, who put their Commands in Execution (without the least
Hesitation)

Hesitation) let them be what they will, sometimes murdering one another at the command of their Prince.

Provision. He lets them live in the Palace with their Mothers, 'till they are of such an Age that he is apprehensive they may be too busie among the Women; then they are disposed of as the Interest of their Mothers prevails, either remaining about the Court, or being sent to *Taffilet*, where the Emperor gives them a Plantation of Dates, on which they live. Those who have the Misfortune to lose their Mothers, or are out of Favour, come to Want, and are as much neglected as if they had not been born, never returning to Court again.

But to some of his eldest and best beloved, he has given the Government of large Provinces, nevertheless limits them in the Command of Troops, over whom he places *Alcaydes*; for, since the Rebellion of his Son *Muley Mahomet*, he cares not

to

to trust any great body of Forces in the Hands of his Sons; three of which are most remarkable, being lookt upon as, Competitors for the Empire; they are *Muley Hamet Debeby*, *Muley Xeriph*, and *Muley Abdelmelech*.

Muley Hamet Debeby is the eldest, and declared Successor by his Father, to which end he has already built himself a Palace, and stocked it with Women and Eunuchs, at *Tedla*, the Chief City of a Province so called, about seventy Miles South of *Mequinez*, which he has chosen for his Seat; it being a Custom of the Emperors of *Morocco*, never to reign in the same City where their Predecessor did. At present he minds little else but the beautifying of his Palace, thinking his Interest, which chiefly is among the Blacks, and his Father's Will, to be sufficient for him. He is a great lover of Drink, and very lavish and expensive in his Caps, but parcimonious

Muley
Hamet
Debeby.

nious when sober; he has gathered a considerable quantity of Treasure; and residing nearest to *Mequinez*, it is thought will gain the Empire.

His Extravagant Actions.

One Day this Prince met a *Jew*, and swore he would kill him if he did not drink all the Brandy in his Flask, which the Man did to save his Life; and if the Emperor had passed that way, he would have killed the poor *Jew* for being Drunk.

Another time he forced a *Spaniard* and an *English* Man to wrestle; and swore he would kill him that was thrown, which fell to the Lot of the *Spaniard*.

He once entered the House of one of the Governours of *Morocca*, and ravished his Wives and his Son: Another time he made a grave Oration to a Monkey, reproving him (according to a Tradition they have) for not being a good *Moor*, and particularly for spilling *Cuscusu*, for which his Species had been changed; after which

which he cut off his Head with his Sword.

When he was little he took a Prejudice to the black Pots, with which the Captives used to return from their Work, and in which they had dressed their Dinner; (for it is a Disrespect to pass before a Person of Distinction, with any thing that is black, without putting it on the Ground and making him a Reverence) and these Pots he used to break; which made the *Spaniards* give him the Name of *Quebra Olla*, or the *Pot-breaker*.

Muley Xeriph is a sober Prince, and the most Humane of any of them; he commands in the Province of *Darha*, where he is often employed in skirmishing with the Blacks, upon the Frontiers of his Father's Dominions. He was begot on a Christian *Renegade*, and is most favoured by the Whites, but at present not very powerful.

Muley
Xeriph.

O

Muley

A Journey to

Muley Abdelmelech resides at *Tamerdant*, and commands that part of *Suz* contiguous to *Santa Cruz*; he is reckoned the best Soldier, but cruel in his Temper, and brutal in his Actions, and is only esteemed by his Army. But notwithstanding the Design of the old Monarch to have his eldest Son succeed him, the other two have declared, that after their Father's Death, it is their Purpose to try their Arms, and not suffer their Lives to be tamely taken away, if their Brother shall think it convenient; so that this Empire is like to be miserably torn in pieces by these three Brothers, 'till the Fortune of one shall prevail.

*We leave
Mequinez.*

Thursday the 27th, a little before Sun-set we took our Leave of *Mequinez*, and travelling the same Road that we came, halted about a Week at *Alcassar*, from whence we set out the 8th of *August*, and arrived at *Tetuan* the 12th. Some of our Captives

tives died here, and upon the Road; and one was drowned in the River at *Alcassar*. The *Basha* went from *Alcassar* to *Tangier*, where he stayed a few Days, then coming to *Tetuan*, he was very dilatory in appointing a Day for our Captives to go aboard; 'till receiving a Letter from one of the Queens, wherein she highly threatened him for detaining them, and the Powder for part of their Ransom being arrived from *Gibraltar*, The Ambassador had the good Success to embark 296 *English*, being what were left alive, (and had not turned *Moors*) of those who had been taken in about seven Years War. Captives Embark.

At our coming to *Mequinez*, there were reckoned to be above 1100 *Christian Slaves in Barbary*. Christians, about three hundred of which were *English*, not including nineteen who had turned *Moors*; four hundred *Spaniards*, one hundred sixty five *Portuguese*, one hundred fifty two *French*, sixty nine *Dutch*, twenty five *O 2* *Genoese*,

Genoese, and three *Greeks* of the *Moor*; some of all these different Nations had turned *Moors*, thereby forever losing hopes of Redemption.

Nor are the Expectations of the rest much better, it being very unlikely that there ever will be Peace between the *Moors*, and any of the fore-mentioned Nations; tho' there are now and then Treaties of Redemption for them, particularly for the *French* and *Spaniards*, the former of which have Consuls in the Chief Ports, notwithstanding the state of War they are in; and the latter very often a couple of Fryars residing at *Tetuan*, besides those I have mentioned belonging to the Convent at *Mequinez*.

The Commanders of Ships we brought away are as follows.

<i>Robert Keene,</i>	<i>Andrew Tessier,</i>
<i>Thomas Hease,</i>	<i>Robert Boddicum,</i>
	<i>Thomas</i>

Thomas Bryer,	Tho. Tayler,
Adam Rigdom,	John Killingen,
John Harper,	John Stocker,
Abraham Howard,	Antony Porro,
Richard Sampson,	Daniel Swinford,
Thomas Morrey,	Alexand. Stewart,
William Constable,	Daniel Healy,
Gamaliel Vincent,	Thomas Ayres,
John Green,	James Kirk, and
John Paule,	John Richards.
Henry Boyd,	

Our Captives told us a pleasant Competition be-
tween the
two chief
Jews. Story of the Emperor, concerning a Difference which happened between *Memaran* and *Ben Hattar*; for *Memaran* being formerly Chief Favourite, had the sole Command of the *Jews*; but seeing *Ben Hattar* boldly push himself forward, and fearing a Rival in the Emperor's Favour, he endeavoured to destroy him, and offered the Emperor so many * Quintals of Silver for his Head: Upon which he sent for *Ben Hattar*, and telling him, That a

* A Quintal is 100 weight.

O 3

Sum

Sum of Money was bid for his Head: He resolutely answered, That he would give twice as much for the Person's who offered it: Then the Emperor bringing them together, took the Money from both; told them, They were a couple of Fools, and bid them be Friends: Which made BenHattar desire Memaran's Daughter in Marriage, who being granted to him, they now between them govern the Jews of his Dominions with absolute Authority.

Barbarous Custom of buying a Man.

And this inhuman Custom of giving Money for the Destruction of another, and also buying a Man to have him intirely at his Disposal, is practised all over this Empire, both among the *Moors* and *Jews*; whereby the Enjoyment of Life or Fortune is not only precarious, but a Man is liable, in an Instant, to fall into the extremest degree of Misery, at the Pleasure of any one who (prompted either by Covetousness or Malice) will be at the Expence of buying

buying another, and run the Risk of being re-imburst out of the Effects of the Person he buys; in which case they go to the Basba, Alcayde or Governour of a Province, and bargain with him (for so much Money) to have the Person they have a mind to; upon Receipt of which, the Basba will deliver the Wretch into the Hands of the Buyer, to do what he pleases with him. So that the bought Man is frequently tortured in the cruellest manner, to make him discover what Money he has. For an Instance of which barbarous Custom, I have inserted part of a Letter from Mr. Hatfield, an *English Merchant* residing at Tetuan.

Yesterday Mr. Noble and I were passing by the Prison, where we saw a Man hanged by the Heels, with Irons upon his Legs, Pinchers upon his Nose, his Flesh cut with Scissars, and two Men perpetually drubbing him, and
 O 4 *demanding*

A Journey to

demanding Money. When the Fellow was not able to speak, they renewed their Blows; and this was a bought Man, that they gave, 500 Ducats for, and expect by these Tortures to force out of him 500 Ducats more: His Tortures were so severe, that Noble, when he saw him, cried out, O Lord, the blessed Fruits of Arbitrary Government! Because you had not seen such a Thing, I judged this Description might not be unacceptable.

The Basha of Tetuan, for three Weeks together, had been in the greatest Consternation imaginable, every Day coming into the Emperor's Presence, and in Fear of being put to some cruel Death, so that he fell ill, and what between Sickneſs and Fright, was brought to a very low Condition. At length the Emperor gave him leave to go to his Government, but not without a Fine; for, besides the Present he brought with him (which consisted

*Basha
fined.*

consisted of Gold, Silver, costly Goods that he had bought, some hundreds of young Horses, Mules, and other Things, the produce of his Province) the Emperor demanded 300 Quintals of Silver more, and sent an Alcayde along with him to bring it to Court. The Basha found it exceeding difficult to raise enough to pay the Fine; so that after he had gathered all he could from his People, he was obliged to rifle his own *Seraglio* to make up the Sum, where calling his Women together, and having a Cloth spread, they threw in what they had of Value, and stript themselves even to their Ear-rings; during which time in came one of his young Sons, who seeing what they were doing, of his own accord pulled out his Ear-ring, saying, *There Father, take mine too*; which so moved the Basha, that the Tears came into his Eyes. At last the Sum was compleated, and he being sent for a

3 gain

gain to Court, the Emperor received him into Favour, and when he sent him back to his Bathaship gave him twenty four Blacks of his own Guard, the Locks and Ornaments of whose Arms were made of Gold.

Of Alcayde Ally Ben Abdallah, this Batha's Father and Predecessor in the Province of Tetuan, was at first no more than a poor Carrier; but Fortune bringing him to be taken notice of by the Emperor, he became in great Favour and Esteem with him, being looked upon as one of his most faithful Servants, so that when he gave him the Command of the Province, he swore that he would never put him or any of his Children to Death. When the Alcayde died, the Emperor turned his Kindness to his Family, making his Brother Abdelkerim Governor of Rife, his eldest Son Batha of the Province, his second, Alcayde of the City of Tetuan, another, Alcayde of Larach,

and

and another of *Tangier*, which Governments they all enjoy now, except *Abdelkerim*; whose Exactions were so severe, that the People rose against him, and obliged him to fly for Refuge to *Tetuan*, where he staid not long, but taking Disgust went to *Mequinez*, and endeavoured to supplant the Basha his Nephew, but was defeated by his Agent there. Then, according to the Custom of the Country, somebody bought him of the Emperor for six Quintals of Silver, upon which, all his Effects were sold, his Friends plundered, and he thrown into Prison; but some time after, being released, he obtained to be made Governor of the Trenches in the Camp before *Centa*, where he now remains, but in no great Favour with the Basha.

It is the Opinion of several reasonable People in *Barbary*; that there is a secret Design (after the Death of the Emperor) to set up a certain Per-

Person in the South, a very good Man, and a Descendant of their former Kings, whose Name they are exceeding cautious of mentioning, lest it should come to the Ears of the Emperor, or any of his murdering Race, who, they are in hopes, will by his Means be excluded from the supreme Power.

Fruitfulness of the Country.

It is indeed a thousand Pities that the Government of this Country should be such as discourages Industry and Improvement, for it is a delicious Climate, the Soil generous and fertile, abounding in all things both for Use and Pleasure, even beyond Imagination, Nature in a great measure supplying their Idleness and want of Industry. They follow the Customs of the *Spaniards* in tilling the Ground, which produces great Quantities of Wheat, Barley, Pease, Beans, Hemp and Flax; Oats they have none; and they reap three times between *May* and *September*. If the
Go-

Government would but countenance Industry, or at least allow every one the peaceful Enjoyment of the Fruits of his Labour, the Land would be capable of producing an hundred times the Consume of the Country; for I have heard judicious People say, that the hundredth Part is not tilled, and the Emperor is supposed to have Corn enough under Ground to supply the whole Country for five Years. But on the contrary, if a poor Man should get a Pair of Oxen and plough, he would not only be liable to be robbed of them by the next little mercenary Governor, but forced to sell his Corn to pay an arbitrary Tribute. For which reason the Land has no Proprietor above two or three Leagues round a Town; and if you chance to spie two or three small Cottages, you may be sure they belong to some Alcayde, and the poor People that live in them to till the Ground, are his
his

his Servants, and like the Cattle, receive no other Recompence for their Labour, but the wretched Proven-der they eat. This is one Reason why the *Arabs* continue their ancient Custom of wandering from Place to Place, for it is supposed they live freer under their *Sbeick*, than if they should settle and become the Property of some *Alkayde* to plunder when he pleases,

*Their
Commo-
dities.*

The chief Commodities exported from thence are, Tin, Copper, Wax, Hides, Wool, Cordovans, Honey, Dates, Raisins, Olives, Almonds; they also have Indigo, Gum-Arabick, Gum-Sandrick, Elephants Teeth, Ostrich Feathers and fine Mares. Wine is forbid by their Religion, so they cannot be the Makers of it, but some of the Christians and *Jews* take that Employment in their stead, and make a sufficient Quantity for themselves, and those *Moors* who dare be the Breakers of their Law. The Grapes are

are extreme good, and the Wine equal to the Sherry that is made in Spain, and without doubt was it tolerated, there might be an Improvement, which would render the Quantity and Goodness thereof not inferior to that of any Country whatsoever. The Exportation of Corn is also against their Law, for which Reasons, together with the Oppressions from the Government, large Tracts of Ground lie waste, which cultivated and improved, might send forth great Quantities of Corn, Wine and Oil at a cheap rate.

Fez is the Centre of Trade in this Empire, and it is from thence the Caravans go to Mecca and Medina. These Caravans are governed by a Person who farms most of the Wax of the Emperor, and for that reason is called the *Stankora*; his Business is very great, so that he employs his Brothers, or rather admits them into a sort of a Partnership with

Fez, and
the Caravans to
Mecca.

A Journey to

with him; to their Care the Caravans are intrusted, and depart every six Months commanded by one of them; in their Way they are always joined by the Merchants of *Algiers* and *Tunis*, who put themselves under the Protection of the *Stankero's* Brother, who is called *King of the Caravan*. Two of them are generally upon the Road at the same time, and as one sets out from *Fez*, the other returns from *Mecca*. The Commodities carried into the East are, woollen Manufactures, such as *Alhagues*, and other Garments, abundance of *Cordovans*, *Indigo*, *Cochenille* and *Ostrich Feathers*, for which they bring in return, *Silks*, *Muffins* and *Drugs*.

The *English* have a fair Opportunity of spoiling this Trade to *Mecca*, by transporting the *Silks* from *Turkey* to *Barbary* by Sea, and save the vast Expence of Land-carriage; and it is not to be doubted, but the Emperor's
Co-

Covetousness would make him fall into the account of it, from the double Advantage of *Ten per Cent.* Custom, which the importing these Goods by the *Europeans* would bring into his Pocket, and the hindering so many People from going to *Mecca*, who oftentimes choose rather to live under the Government of the *Turks*, than return to the insupportable Tyranny of their own Country.

The Emperor some time ago fell into the account of the Prejudice this Trade is to his Country, and seeks for all Pretences imaginable to obviate it, which is pretty difficult, it being cloaked under the holy Pretence of Pilgrimage to the sacred Monument of their Prophet. Some Years ago there was an Order to open all the Loads that passed, under Pretence of searching for Jewels, which made those concerned in the Trade, engage to deliver all their Jewels, and pay ten Ducats *per Load*

P

to

to save their being searched; but there did not go the fourth part of what were used to go before.

*Caravans
to Guinea.*

They also send Caravans to *Guinea*; the Places they trade to there bear several Names, as *Tombaton*, *Niger* or the *black River*, which, they say, has a Passage in the Southern Sea; another they call *Nile*, but none of them can give any reasonable Account thereof. It is certain, that great *Cassila's*, or (as we call them) Caravans of Camels depart yearly from *Fez*; some report 20000 in a *Cassila*; and it will not seem unreasonable, if the great Difficulty of the Passage be considered, through the burning Deserts where there is neither Meat nor Water to support them; for when they have passed the *River Draw*, which is the Extent of the Emperor's Dominions, they come into a Desert that does not afford one drop of Water for twenty Days, 'till they arrive at a small Fortification, in which there

there is a *Moorish* Alcaide, and about an hundred Men; so that for every two Camels, one carries Water; and besides, there is a spare one for every Load, notwithstanding a Camel will live sometimes eight or nine Days without drinking, and five or six without eating.

In some of those Deserts that are habitable, the People live wholly on their Camels; their Tents and Cloaths are made of their Hair, so are their Beds; the most considerable have Shoes made of their Skins, which consist only of a Soal, and some small stripes of Leather crossed on the Foot, the chief of which is twisted about the great Toe, and fastened at the Heel; their Meat and Drink is also from them, for they dry their Flesh in the Sun, then grind it as small as Powder, mix it with the Camels Milk, and drink it.

They trade into *Guinea* with Salt, Cowreys, wrought Silk, about five
P 2 hundred

A Journey to

hundred pieces of *British* Cloth, and the Woollen Manufactures of *Barbary*. The Salt, I have been informed, is the chief Commodity, which they keep to rub their Lips with, being apt to corrupt and rot for want of it; and they covet to be rich in having great quantities by them. Cowreys are little Shells brought from the *East Indies*, and pass for Money of the most value, as bitter Almonds do for the least: Silk and Woollen of *Barbary* they wear, and tye a small stripe of *British* Cloth about their Heads, and have no other Consumption for it, tho' five hundred Pieces go thither yearly. From thence they return richly loaden with Gold-dust, Ostrich Feathers, Elephants Teeth, and Negroes, who are the Emperor's Property: This Journey is performed in six or seven Months.

*Manner
of trading
with Guinea.*

The Method of trading in some of those Parts is very extraordinary; for they do not see the Persons they trade

trade with; but passing over a little River, leave their Salt, (at the accustomed Place) in a Pot or Jarr, and retire; then the People take the Salt, and put into the same Pot as much Gold as they judge it worth, which if the *Moors* approve of, they take it away; otherwise, they set the Pot on Edge, and retire again, and afterwards find either more Gold or their Salt returned.

But the Emperor and his Alcaydes confound all Trade in the Country, by robbing such as have any Reputation for Riches; for which reason the *Moors* take it for a Token that you design them Harm, if you say they are Rich; and it is believed, that there are abundance of *Arabians*, who have concealed Estates, (for this Country, fifty or sixty Years ago, was extraordinary rich) and yet appear so miserable, that they have nothing but an Alhague to cover them, which serves for Shirt, Drawers, Coat,
P ; Cloak,

Oppression of the People,

Cloak, Bed, and every thing. But those who lived in Towns were presently ruined: I have heard that the People of *Tetuan* were very considerable Traders, and some of them left off Business when the Emperor came to the Throne, thinking by that Means to go off with what they had got, and be quiet; but on the contrary, being once taxed for People of Substance, the same continued till the Fortunes they had got were exhausted, and nothing coming in, they are at present reduced to extreme Want; and several of them have been shewn without a bit of Bread; for all those who are in any Condition, are such as continued to trade, because they had at that time no other means of Subsistence.

*A Design
to enslave
the Peo-
ple.*

Still no Day passes without some Ravage or other committed on the miserable People, and chiefly at *Fez*, because the Inhabitants once refused to be the Emperor's Slaves, and are in

in some better Condition than the rest of the Country: For in the Year 1698, the Emperor appointed all the Records of the Country to be searched, that Discovery might be made of such as were descended from Slaves or Renegadoes. In this Search were committed a great many Cruelties; and many thousands of poor People, either for private or public Piques, or being of a duskier Complexion than ordinary, if they could not produce long Scrowls of their Genealogies, notwithstanding their having lived free for Ages, and enjoyed comfortable Fortunes, were declared Slaves, their Estates and Persons seized for the Use of the Emperor; and some were forced by Torture, to desire their Friends to call them their Slaves: And if they happened to be poor, after the pretended Patron had received a Ducat, or sometimes less from the Emperor's Officers, he was forced to be at the

expence of two or three more, to send them handsomely cloathed to the Emperor.

*Fez will
not sub-
mit.*

This Inhumanity was suffered all over the Country, 'till they came to *Fez*, the greatest, richest and most populous City, who shut their Gates, sent the Officers back, and declared, *They all submitted, if the Emperor demanded their Lives or Estates, but for their Liberties that were much dearer to them than either, they resolved not to part with them:* So he ordered them to pay one hundred Quintals of Plate, and gave over his Search; but since bears them a mortal Hatred.

There was a Register made of the unfortunate People found, or forced to be Slaves, signed by all his Cadies, who are the Judges of all Causes both Ecclesiastical and Civil, so that they and their Children are become Slaves by a Form of Law.

In

In 1699 the Governour of Fez sent to a Merchant to give him a hundred Ducats for the Tribute; he having before got off for a great deal less, went to excuse himself; upon which he sent for four or five Negroes, and ordered them to torment that Man 'till he gave them a thousand; which he paid, after being stript and left all Day in the Sun, hung up by the Thumbs, and some other artful Cruelties; and the Condition of all the Country is such, that any Pretence whatsoever will serve the Alcaydès to rob and plunder their People.

In the beginning of 1708, the Emperor was upon the same Project again, but met with as much Resolution as the *Fezians* had shewn before; and it has manifestly appeared, that his drift was to enslave all his Dominions.

The Naval Force of this Emperor (notwithstanding so many Christians

*Naval
Force.*

stians are taken) is very inconsiderable, there not being a good Port belonging to the whole Country, neither are they capable of building and fitting out many Ships. Their Fleet consists of Brigantines, Tartans, Barks, and some few Ships taken from the Christians, which they stuff full of Men, all their Hope being to overpower their Enemies with their numbers; by which means the small Merchant Men, not being able to make Resistance, fall into miserable Captivity.

*Their
Ports.*

Marmora and *Sally*, so much noted for their Rovers, are the best Ports in the Country; but by reason of a Barr that lies all along the Coast, Ships of the smallest Draught are forced to unload, and take out their Guns, before they can get into the Harbour. At *Sally* there are some Docks to build Ships, but hardly ever used, for want of Skill and Materials.

Docks.

To

To return to *Fez*; the Inhabi- Fcz.
 tants were formerly rich and flourish-
 ing, but partaking of the same Fate
 with the rest of the Country, are be-
 come little otherwise than Slaves to
 their barbarous Governours, at whose
 Disposal they are to be wracked and
 tortured, 'till they have given up all
 their Wealth; and when the Possessi-
 on of it draws on them such Misery,
 it is no wonder they neglect the
 Means to attain it, and suffer their
 Trade and Commerce to fall to De-
 cay; by reason of which their Glo-
 ry is abated, their publick Buildings
 are fallen to the Ground, and they
 who now behold the City, find it no-
 thing in comparison of what it was.

In the Year 1622, the great Go- Golius.
lius (afterwards Professor of the Ea-
 stern Languages at *Leyden*) having
 made himself Master of the *Arabic*
 Language by Books, travelled with
 a *Dutch* Ambassador into *Barbary*,
 and there (as my Author says) ob-
 tained

tained high Favour from *Muley Zidan* then King of *Morocco*, and raised the greatest Admiration in him; for having drawn a Memorial in the purest *Arabick*, without being able to speak it. He had the Opportunity to examine the Curiosities of the City of *Fez*, and took a Plan of the Royal Palace there; the Original of which (as it was drawn by himself, with some Explanations in *Arabick*) is now in the Hands of Mr. *Corbiere*, who has been pleased to communicate it to me, among the other Materials for which the Reader is indebted to him in this Book. The Description is not quite so particular as might be wished, but I could not resist the Temptation of presenting the World with what, (deficient as it is) must be acceptable to some curious People, from so considerable a Man.

- a { A Stair-case to go down
into *Dar-as-Sultan*, or the
King's Apartment.
- b { A Bed-chamber within a-
nother.
- c A distilling-Room.
- d { Another Stair-case to go
down into *Dar-as-Sultan*.
- e Apartments called *Beet*.
- f A Fountain.
- g { Another Stair-case into
Dar-as-Sultan.
- h { Pillars of white Alabaster,
one of which a Man can scarce
encompass round with his
Arms.
- i { *Cobah 'ldeheb*, or the Gol-
den Pavilion.
- k { Stairs going into the King's
Gardens.
- l { A large Place paved with
square blue Stones.
- m { A Summer-house with a
Prospect.

Cassar-

A Journey to

- n n n Cassar-al-hail, or the Stables.
 o A Bath.
 p { A Bed-Chamber within a-
 { nother.
 q q { Two Arches into Bed-
 { Chambers.
 r Square Columns of Jasper.
 s { A Fountain of coloured
 { Marble.
 t t { Stairs into Orange and Le-
 { mon Gardens.
 u u { An Avenue paved with
 { Tiles of divers Colours.
 w { A Fountain, over which is
 { a Passage cross a Canal.
 x x { A Canal of white Marble,
 { supplied out of the Foun-
 { tain.
 y { A strong Wall covered with
 { Tiles of divers Colours.

It

It would be convenient for those *Directions for* who are not acquainted with *Barbary*, *such as* and design to reside there any Time, to *go into* be informed after what manner it is best *Barbary* for them to carry themselves, and cautioned against some of the Tricks commonly practised there: Concerning which, Monsieur *Mauvette*, who was a Slave in the Country several Years, printed some Directions about fourteen Years ago; and believing they may be of Service, I have inserted them here, in his own Words.

The first thing they are to do the very Day, or the Day after their Arrival, is to go and visit the Governour of the Town, and make him some handsome Present, according to the Custom; and afterwards to pay him frequent Visits to gain his Friendship; for the Moors are very vain, and ambitious of Honour, especially when they are in so considerable a Post as that of a Governour. They must complain to him whenever they have the least Difference

rence either with Moors or Jews; because that turns to his Profit, by levying some Fine; and to the end that these base People may not despise, nor offer them any Wrong: for when the People perceive that the Merchants have some Interest with the Governour, and that he espouses their Quarrels, no Man dares presume to offend them. When summoned by the Governour to appear before him, or by any other, they must not fail to be there at the time appointed.

They must take care to gain Friends amongst the Governour's Kindred, and most familiar Acquaintance, who may serve them upon several Occasions, and particularly in obtaining any Favour of him. They must be sure not to give any reviling Language, or offensive Answers to Moors, before Witnesses, much less to lift up a Hand to strike them, or to spit in their Faces, or even in their Presence when they are in a Passion; for it is much better to complain

plain to the Governour, than to do themselves Right, those Men being very jealous of their Authority: Nevertheless they must not rely too much on the Countenance a Governour may seem to shew them, because they are all Dogs that bite at the same time that they fawn; covetous Fellows, who promise more than they design to perform, and grow rich by parting with nothing; regardless of their Word or Promise; eager at receiving, and sure to do no Good.

They must never go from one Town to another, without the Governour's Leave; which, if they did, he would become their implacable Enemy.

They must never trust either Moors, or Jews, with their Goods, under three or four sufficient Sureties, because they are very apt to break; and when that is done, they have nothing left to pay, having no real Estates, besides their Houses, and some Gardens of very small value: Nor must they take up any

Q

Goods

A Journey to

Goods upon Credit, or keep any Book Accounts with them, because they always set down a third or fourth more than they deliver, according to the Maxim in vogue amongst them: That they will never be rich, unless they have something of others amongst their own: What the Jews call other Men, are the Christians, Turks, Moors, and Pagans, whom they may Cheat or Rob with a safe Conscience, when they have an Opportunity, provided they give some part of the Gain, to raise the Fortune of such of their own as are fallen to decay, and to keep their Poor from begging: In this Particular, their Charity is wonderful; for when a Man has lost all he had, they will set him up again three times, that he may live of himself; and if Fortune still frowns on him, he is maintained amongst the other Poor; but the wicked Ways they find to support them, will convince any Man how cautious he ought to be in his Dealings with them.

I

When

When the Jews design to get in what they have entered on their Books, they take care to pre-engage the Judge, who is generally the Governour of the Town, making him a Present; or else promising him half the Value of the Cheat, if the Cause goes on their side: And it happened in my time, that several Merchants at Teuan, and Sally, were beggered by trusting to their Honesty, and relying on their Books. The Moors are something honestier than the Jews; but the safest way is to believe them as sharp and deceitful as the others.

The Governours, to gain their Prince's Favour, often present him with Pieces of fine linnen and woollen Cloth, which they take up of the Merchants; and they being frequently recalled, or put to Death, and having no real Estates, Care must be taken to trust them with as little as may be, shewing them the worst, when they want any such Commodities, that they may take the

Q 2

less,

A Journey, &c.

left, they being generally wretched Fellows, who have nothing to subsist on any longer than their Favour lasts.

The Merchants are particularly to avoid growing too familiar with the Slaves, both because it is obstrusive to their Liberty, as causing them to be looked upon as Merchants, and richer than they really are; and in regard that if any one happens to make his Escape, the Merchants are suspected to have advised them to it, and corrupted some Moor to be assisting; and consequently they will make them pay three times the Price they cost. At the same time, to the end the Slaves may not complain that they despise them, on account of their Misfortune, they are to be Charitable to, and relieve them in Sickness and their other Wants.



ARTICLES



*ARTICLES of Peace and Commerce
between the Most High and Most
Renowned Prince GEORGE, by
the Grace of God, King of Great-
Britain, France and Ireland, De-
fender of the Faith, &c. and the
High and Glorious, Mighty and
Right Noble Prince ALBUMA-
ZER MULEY ISHMAEL,
Ben Muley Xeriph, Ben Muley
Ally, King and Emperor of the
Kingdoms of Fez and Morocco, Taf-
ilet, Suz and all the Algarbe and
its Territories in Africk, &c. Con-
cluded, Agreed and Adjusted by the
Honourable Charles Stewart, Esq;
on the Behalf of his Britannick
Majesty, and by His Excellency
Basha Hamet Ben Ally Ben Ab-
dallah, and His Imperial Majesty's
Q 3 Treasurer,*

A Journey to

*Treasurer, Mr. Moses Ben Hattar,
a Jew, on the Behalf of the said
King of Fez and Morocco.*

FIRST.

*Articles
of Peace.*

IT is Agreed and Concluded, That from this Day forward there shall be, between His Majesty of *Great Britain* and the King of *Fez and Morocco*, their Heirs and Successors, a General, Sincere and True Peace, which shall be observed inviolably, and endure for ever, as well by Land as by Sea and fresh Waters, and also between the Lands, Countries, Kingdoms, Dominions and Territories belonging unto or under the Obedience of either of them, and that their Subjects, People, or Inhabitants respectively of what Condition, Degree, or Quality soever, from henceforth reciprocally shall shew one another all Friendship; and that at the Death of either of their Majesties, the

the Successor shall send an Ambassador to the other to signify to him his Accession to the Crown.

II.

It is further accorded, that any of the Ships or other Vessels belonging to the said King of *Great-Britain*, or to any of His Majesty's Subjects, may safely come to the Ports, or to any Place of the said Emperor's Dominions, there freely to buy or sell; and the Goods they sell not, they shall at any time freely carry on Board, without paying any Duties for the same, if they are not Contraband Goods; and in case any Ship or Vessel shall have more Goods on Board than is designed for the Port (which the Master shall be obliged to declare on his Arrival) the Master of the said Ship shall not be compelled to land the said Goods, but they shall freely depart from thence when-

Q 4

soever

soever they please, without any Stop or Hindrance whatsoever; and it is hereby declared, that the Ships or Vessels of their respective Majesties or their Subjects, that shall arrive in any of the Ports or Harbours of the Dominions of either of the Kings aforesaid, compelled by Enemies, Disaster of the Seas, or any Accident, shall be exempted from paying Anchorage, giving Powder, Money, or any thing else as Port Charge, or any other Duties either upon their Entrance or Departure from the said Ports, without any Lett or Molestation.

III.

It is agreed, that all Ships and Vessels whatsoever, belonging to the Subjects of the said King of Great-Britain, as also all Ships and Vessels whatsoever, belonging to the King of Fez and Morocco, or to his Subjects,

jects, shall freely navigate and pass the Seas, without any Search, Hindrance or Molestation from each other, and that all Persons or Passengers of what Country or Nation soever, as also all Monies, Goods, Merchandizes or Moveables to what People or Nation soever belonging, to either Party, shall be wholly free, and shall not be stoppt, taken away, imbezelled, or plundered, nor receive any Harm or Damage whatsoever from either Party. And it is further agreed, that no Commander or other Person belonging to any Ship or Vessel of the King of *Morocco*, or his Subjects, shall take out of any Ship or Vessel of the King of *Great-Britain's* Subjects, any Person or Persons whatsoever, to carry them any where to be examined, or upon any other Pretext whatsoever, and shall offer no Violence whatsoever to any Person or Persons, of what Quality or Nation soever, being on Board any Ship

Ship or Vessel belonging to His Majesty's Subjects:

IV.

It is agreed for the better observing and executing the antecedent Articles according to the true Intent and Meaning thereof, that the Men of War or Ships of *Corso* belonging to the King of *Fex* and *Morocco*, or to any of his Subjects, meeting with any Ships or Vessels whatsoever belonging to the King of *Great-Britain's* Subjects (not being in any of the Seas appertaining to his said Majesty of *Great-Britain's* Dominions) may send on Board one single Boat with two Sitters, and no more, which Sitters only shall have the Liberty to enter into such Ships or Vessels aforesaid, and that by producing a Pass signed by the said King of *Great-Britain*, or by the Lord High-Admiral of *England, Scotland,*
or

or *Ireland*, in the Form hereafter expressed; the said Boat shall immediately depart, and such Ship or Vessel shall freely proceed on her Voyage; and when any of the Ships of War or *Corso* of the King of *Great-Britain*, or his Subjects, shall meet with any Ship or Vessel of the King of *Fez* and *Morocco*, or his Subjects, if the Commander of any such Ships or Vessels shall produce a Pass signed by the Governour of the Place where-to they belong, with a Certificate from the *English* Consul, and in case of his Decease, or Absence, from the major Part of the *English* Merchants residing in the said Place, in such Cases the said Ship or Vessel shall proceed freely on her Voyage without Impediment or Molestation,

V. It

V.

It is agreed, that if any of the Ships of War of the said King of Great-Britain, shall come to any Port or Place of the Dominions of the King of ~~Alg~~ and Morocco, with any Prize, or Prize Goods, they may freely sell and dispose of them without any Molestation, or new Imposition whatsoever; and in case any Squadron of His Majesty of Great-Britain's Ships of War, or any single Ship, or Merchant-Ship or Vessel, shall want Provisions or Refreshment, it is hereby further agreed, that they may freely buy the same in such Quantities or Qualities as they shall have Occasion for, at the Market Prices, and ship off the same without paying any Duties or Acknowledgement whatsoever.

VI. It

VI.

It is agreed, that if any Ship or Vessel belonging to the King of *Great-Britain*, or his Subjects, should by Stress of Weather, or any other Accident be driven on Shoar, bulged or wrecked, in any Part of the King of *Fez* and *Morocco's* Dominions, such Ships or Vessels, Persons or Goods, shall, without Imbezzelement or Diminution, be duly restored to the Consul, or to any other Person whom the right Owner shall appoint, and the Men shall be at full Liberty, and be permitted to go when they please, without any Let whatsoever.

VII.

It is agreed that in all whatsoever Towns and Places, Maritime or others, belonging to the King of *Fez* and

and *Morocco*, wheresoever the said King of *Great-Britain* shall think fit to appoint and establish a Consul, that such Consul or Consuls shall be treated with the Respect due to his or their Characters; and he and all other His Majesty of *Great-Britain's* Subjects respectively, shall enjoy the free Liberty of the Exercise of their Religion, without any Molestation or Reproach, in Word or Deed, and that they shall have a decent Place appointed for the Burial of their Dead, to which no Violence shall be offered. That the said Consul and Factors shall have the Choice of their own Truckman and Broker, and Liberty to go and travel from Place to Place by Sea or Land. They shall likewise have Liberty to go on Board any Ship or Vessel whatsoever, to trade, or likewise in Port or Road, without any Lett, Confinement or Limitation. Their Effects and Estates shall be secure to them without Danger

Danger of Confiscation, Seizure or Embargo, on any Pretence whatsoever; and the said Consul or Consuls, and all whatsoever Subjects of his Majesty of *Great-Britain*, trading in the Territories of the King of *Fez* and *Morocco*, shall have free Liberty to depart the Country at all times, and as often as they shall see Cause, without any Impediment or Detention to them, their Persons or Estates. And it is further agreed, That if any of the King of *Great-Britain's* Subjects, residing or trafficking in any Part of the Dominions of the King of *Fez* and *Morocco*, shall happen to die, in such case the Governour of the Place where such Person shall so decease, shall be obliged to see all his Monies and Effects forthwith delivered into the Hands of His Majesty of *Great-Britain's* Consul there; and in case there be no Consul upon the Place, then to some *English* Merchant, who is to secure them for
the

the Use of the Heirs of the Deceased; and this is to be understood, in case the Person deceased has not had a Partner left, or Factor surviving, or has not before his Death recommended his said Goods, Debts, &c. to any Christian Merchant of what Nation soever, in which case the Governour is not to intermeddle, further than interposing his Authority for the causing due Compliance to be made of the said Person deceased his Will, and the Recovery of what shall be owing him, or any otherwise in the Hands of any Person whatsoever. And it is hereby further declared, that none of the King of *Great-Britain's* Subjects shall, on any Pretence whatsoever, be compelled or give any manner of Satisfaction, for any other Debts, than such as they themselves, each of them respectively shall contract, or be obliged to by their own Act. And that the Subjects of the Emperor of *Fex* and *Morocco*, whe-

whether *Moors* or *Jews* residing in the Dominions of the King of *Great Britain*, shall intirely enjoy the same Privileges that are granted to the *English* residing in *Barbary*.

VIII.

It is agreed, That no Alcayde, Governour, Officer or Subject of the King of *Fez* and *Morocco*, shall take Possession violently of any Goods or Merchandizes of any of the King of *Great Britain's* Subjects, in the said King of *Fez* and *Morocco's* Dominions, without first adjusting, and agreeing upon the Price, and paying down the Money; or as it shall be agreed between them, without any Compulsion whatsoever. And the said Subjects of the King of *Great Britain* shall not be forced to buy any Goods or Merchandizes against their Will. And it is further agreed, That the Commander or Master of

R

any

any *English* Ship or Vessel, shall not be obliged or compelled to trade, or take on board any Goods or Merchandize whatsoever, he or they declaring to the Consul residing in the Place or otherwise, their Unwillingness to undertake the same. And further, no Ship shall be detained or Embargoed on any Pretence whatsoever; or any Pilot or Mariners taken out of any Ship or Vessel on any Pretence whatsoever.

IX.

It is agreed, That if any of the Subjects of the King of *Great Britain* shall happen to strike, wound, or kill any *Moor*, in any Place within the Dominions of the King of *Fez* and *Morocco*, and the said Offender shall be taken, he shall be punished in the same manner, and with no greater Severity than the Subjects of the said King of *Fez* and *Morocco*,
being

being guilty of the same Offence, ought to be by the Laws of that Country. But if the Offender shall make his Escape, then neither the Consul, nor any other Person of the Nation, shall be accountable or liable to give any Satisfaction thereupon; and the like to be practised, if any *Moor* should happen to strike, wound, or kill any of his Majesty of *Great Britain's* Subjects. And further, If any Difference shall happen between Persons, both of the King of *Great Britain's* Subjects, such Difference shall be adjusted and accommodated by the Consul of the *English* Nation; but in all Controversies between the *English*, and Persons of any other Nation, such Controversies shall be determined by the Alcayde or Governour in Chief of the Place. And that the same Liberty shall be granted to the Subjects of the Emperor of *Morocco*, residing in the Dominions of his *Britannick* Majesty,

R 2

which

which is given to the *English* Consul in *Barbary*, to name a Person or Persons to decide the Differences that may happen between the Subjects of his Imperial Majesty, a *Moor* for the *Moors*, and a *Jew* for the *Jews*.

X.

It is agreed, That not only during this Peace and Friendship, but likewise if any Breach or War happen to be hereafter, between the said King of *Great Britain*, and between the said King of *Fez* and *Morocco*, the *English* Consul, and all others the said King of *Great Britain*'s Subjects, inhabiting or trafficking in the Dominions of the said King of *Fez* and *Morocco*, shall always, and at all times, both in Peace and War, have full Power and intire Liberty to depart and go to their own, or any other Country, upon what Ship or Vessel of what Nation soever they shall

shall think fit ; to be allowed six Months time to remove in case of War, and to carry with them all their Effects, Goods, Families, Children tho' born in the Country, and Servants, without any Interruption, Seizure, or Hindrance whatsoever.

XI,

And to the end this Treaty of Peace may not be thought violated by the Crimes and Offences of particular Men, It is hereby further agreed, That if either of their Majesties Subjects shall do any thing contrary to what is agreed in the foregoing Articles, it shall not be reckoned to be a Breach of the publick Peace ; nor shall any Hostility ensue thereupon ; neither shall it in any case, of any Controversy, be reputed a Denial of Justice, but where Satisfaction shall be refused for the

space of six Months after Complaint made.

XII.

It is agreed, That the Subjects of the King of *Fez* and *Morocco* shall be suffered to transport out of the Dominions of the King of *Great Britain*, any sort of Goods whatsoever, to the Dominions of the said King of *Fez* and *Morocco*; and that they shall be obliged to pay no more Duties or any other Imposition whatsoever, than what other Nations do, according to the Custom of the Country.

XIII.

And as it has pleased Almighty God, that by his Majesty's Arms, the Island of *Minorca*, and City of *Gibraltar*, are now in his Majesty's Possession, and are become part of his

his *Britannick* Majesty's Dominions: It is therefore agreed, That every Person sailing in Ships or Vessels, whether *Spaniard*, *English*, or otherwise, fishing in Boats or Vessels, living or residing there, shall be esteemed as his natural-born Subjects, upon producing proper Passes from the Governours, or Commanders in Chief of those Places.

XIV.

It is agreed, That for the better Preservation of this Peace intirely, and inviolably, between the said King of *Faz* and *Morocco*, and the said King of *Great Britain*, and their Kingdoms, Dominions, Subjects, and Vassals respectively, Proclamation shall be immediately made thereof, in all the Sea-ports, and Towns of both their Majesties, and fixed upon the Gates of each of the said Towns. And likewise that Notice be given there-

of to the respective Governours, Ministers, Officers, and Captains by Sea and Land, to the End that due Regard be had to this Peace, and that none may offend through Ignorance; and this shall be done after the Ratifications be exchanged, as it is expressed in the following Article.

Lastly.

It is agreed, in case any Ship, or Ships of War in Enmity with the King of *Great Britain*, be in any of the Ports of the King of *Fez* and *Morocco*, at the same time that any of the Ships belonging to the King of *Great Britain's* Subjects are there, that such Cruizers shall not be permitted to offer any Violence to the *English* Ships, nor to sail after them in forty Hours. And be it further agreed, That the Peace shall commence from the Day of the Signing this Treaty; after which none
of

of the Subjects of his Majesty of *Great Britain* shall be bought, sold; or made Slaves, in any part of the Dominions of the King of *Fez* and *Morocco*, on any Pretence whatsoever. And the Ratification hereof shall be exchanged within the space of six Months, or sooner if possible; and if it so happen, that in the mean time any Capture should be made on either Party to his Damage or Harm, Reparation shall be made thereof by the Captor, according to the Rate, at which the Ships or Goods, or both, shall appear to have been sold; and whatsoever Part thereof shall remain undisposed of, shall immediately be restored in *Specie*, and the Men set at Liberty. That the Peace shall be Confirmed and Ratified in *Spanish*; and shall be received and be of equal Force, as if it was in the Language of either Nation,

A

A Journey to

*A Copy of the PASSES in English,
which the English Merchant
Ships carry, Word for Word.*

*By the Commissioners for executing
the Office of Lord High Admiral
of Great Britain and Ire-
land, &c. and of all his Maje-
sty's Plantations, &c.*

SUFFER the Ship of
Master Burthen about
Tons, mounted with Guns, and
navigated with Men, his Maje-
sty's Subjects, built, Bound for
to pass with her Company, Pas-
sengers, Goods and Merchandizes
without any Lett, Hindrance, Seizure
or Molestation. The said Ship ap-
pearing unto us, by good Testimony,
to belong to the Subjects of His Ma-
jesty, and to no Foreigners. Given
under our Hands and Seal at the Of-
fice of Admiralty, the Day of in
the Year of our Lord

T O

TO all Persons whom this may
Concern.

Signed and Dated in the behalf of
the Emperor of *Morocco*, in the Camp
of *Ceuta*, the 13th Day of *January*,
1720. O. S.

*By Command of the most Excel-
lent Basha Hamet Ben Ally
Ben Abdallah.*

Signed, Dated and Sealed by His
Britannick Majesty's Plenipotentiary on
Board of His said Majesty's Ship the
Dover, in *Tetuan* Bay, the 17th of
January, 1720. O. S.

CHARLES STEWART.

THE

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